

A

HELP TO CATECHISING,

FOR THE USE OF

Clergymen, Schools, and Private Families.

BY

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"There is no one thing whereof I repent so much, as not to have
bestowed more hours in this public exercise of Catechism."

BISHOP HALL.

FROM THE SECOND LONDON EDITION,

WITH CORRECTIONS AND ALTERATIONS ADAPTING IT TO THE
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VINCENT L. DILL,
STEREOTYPED

TO
THE BISHOPS OF THE REFORMED CHURCH

IN

THE UNITED STATES OF AMERICA,

WITH THE OTHER CLERGY

AND THE CATECHISTS OF THAT CHURCH,

THIS FIRST AMERICAN EDITION

OF THE

HELP TO CATECHISING

IS INSCRIBED BY ITS AUTHOR

IN TOKEN OF THE HIGH RESPECT AND DEEP SYMPATHY
HE HAS EVER FELT FOR THE

COMMUNION

TO WHICH THEY BELONG

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PREFACE

It could not be otherwise than gratifying to the Author of this little work, to find that after the rapid sale of the first impression in England, it should have attracted so much attention in the new world as to render it probable that an Edition, calculated for the use of the Church in the United States, would be equally acceptable there.

It was the first intention of the Author to publish such an Edition on his own account; but finding that the General Sunday School Union of that Church, acting under its Bishops, was desirous of republishing the work, he gave up all idea of pecuniary advantage, and determined to co-operate with the Society in rendering it as suitable as possible to the circumstances of the Church in the United States. For that purpose, he has consented to alter and omit portions not essential in themselves, and which appeared to require change, in order to accomodate the work to the American Prayer-Book, and to the peculiar circumstances of that Church: and he has likewise

made some few corrections, which escaped his notice in preparing for the press the second English Edition. He trusts that with these alterations, it will be found a useful help to the Clergy and Catechists in feeding the lambs of CHRIST's flock with the pure milk of the word, and leading them in the pastures of salvation.

He thinks it proper to add a brief account of the plan of catechising which he pursued in his own church, for a course of ten years, taken from the Preface to the Second Edition, in which it was inserted at the request of a Prelate of the Church of England.

First, then, he has endeavoured to make such an approach as his circumstances permitted to the plan so well propounded in Archdeacon Bather's *Charge*, referred to in the Introduction, of questioning instruction, upon some one point in the Catechism, *into* the children's minds in *school*, and questioning it *out* of them again in *church*. But as he has had only a *Sunday* school under his control, and that composed of children seldom above twelve years of age, he has been obliged to teach the greater part of the answers to his questions exactly in the way in which *viva voce* instruction is conveyed to classes in national schools, *i. e.* by class repetition. If they

were in a daily school, or of a higher age, or altogether more intelligent, that process would not be necessary; and, indeed, he finds that those of the children who have been long under his instruction do not need it when the subject is pretty familiar to them.

When they stand up in the church, after the Second Lesson of Evening Prayer, according to the Rubric, it is his custom either to preface the catechising with an introduction, or not, according to circumstances. Most frequently, however, it is omitted; a portion of the Catechism itself is rehearsed, and the questions upon the point which forms the subject of the evening's instruction are either put altogether *seriatim*, or divided into portions, at discretion.* The questions are sometimes interspersed with explanations, remarks, or practical applications, and at other times followed by a lecture at the end; and the catechising sometimes gives occasion to the unfolding of several texts of Scripture, sometimes to a continuous discourse upon one pas-

* At first it was found that extemporary questions were seldom answered in a satisfactory manner; but latterly it has been the custom to introduce them a little, so far as the children have shown a better capacity for replying to them—a capacity which has grown by exercise.

sage, sometimes to an exposition of a considerable portion of Scripture: the whole attended, as much as possible, with familiar illustration, and with pointed, practical, and frequently homely application to grown persons and to children, as the subject may suggest.*

This course has been adopted by the Author, as the nearest approach he could make to what appears to have been intended by the Church. He begun it as a simple matter of obedience; and apparently at first with but little acceptability and little success. His ability has, however, augmented with practice, and the exercise has become more attractive and interesting. It will be seen from the foregoing sketch, that it affords a variety which in a sermon is out of the question; and one advantage, at least, is, that persons seldom are drowsy at the catechising. In deed, persons in different ranks have expressed their great obligation to that simple exercise, in making them acquainted with the rudiments of Christian knowledge and details of Christian

* The Author's practice has been to catechise without notes, or at least with very brief ones; but this has arisen solely from pressure of engagement: otherwise, he would have written the greater part of what he had to say.

practice, which would not otherwise have been entered into so fully.

Nor has the exercise been without its encouragements and advantages to the Author himself. Independently of his increasing conviction that, when carried out with ordinary care and earnestness, it is far superior to a second sermon as a means of instruction, he feels that he has been led by it to form a better balanced theological system, and to understand and appreciate the teaching of the Church, and the mind of the Scriptures, in all their completeness and consistency, in a degree which nothing else could have led him to; for he has been taught to lay his *foundations* well and firmly, without which no superstructure can hold together permanently.

July 31, 1843.

CONTENTS.

PART I.

THE CHRISTIAN COVENANT

SECT.		PAGE
1.	The Christian Name	11
2.	Christian Blessings	12
3.	Christian Duties	15
4.	Christian Resolution	21

PART II.

THE CREED.

SECT. 1.	Grounds of the Creed	25
2.	God the Father	27
3.	God the Son	28
4.	God the Holy Ghost	39
5.	The Church and her Privileges	41
6.	Summary of the Creed	52

PART III.

THE COMMANDMENTS.

SECT. 1.	History of the Ten Commandments	55
2.	The Ten Commandments	58
3.	Duty to God	68
4.	Duty towards Man	76

PART IV.

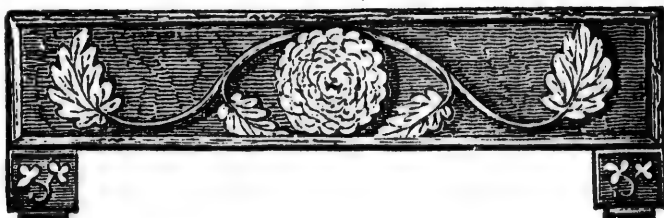
PRAYER.

SECT. 1.	The Lord's Prayer	89
2.	Explanation of the Lord's Prayer	95

PART V.

THE TWO SACRAMENTS.

SECT. 1.	The Nature of the Two Sacraments	99
2.	Baptism	102
3.	The Lord's Supper	108



PAGE

. 11
12
15
21

25

27

28

39

41

52

55

58

68

76

89

95

99

102

108

A Help to Catechising.

PART I.

The Christian Covenant.

SECTION I. THE CHRISTIAN NAME

WHAT is your name?

N. or M.

Is that your Christian name, or your surname?—My Christian name.

Why is it called your *Christian* name?—Because it was given me when I was *made a Christian*.

What one word signifies *made a Christian*?—Christened.

What is a Christian?—A disciple or follower of Christ. Acts xi. 26

What should this name, then, put you in mind of?—The benefits I have received by being a Christian, and the duties I am bound to thereby. Col. iii. 17

SECTION II. CHRISTIAN BLESSINGS.

Who gave you this name?

My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Is there any other name for those whom you call sponsors?—Yes; they are called *godfathers* and *godmothers*, and also *sureties*.

Why are they called sponsors?—Because they *answer* in our name, and *promise* for us.

Why are they called godfathers and godmothers?—Because they are our fathers and mothers towards God.

How so?—Because they bring us to the font, where we are made children of God.

What other name are they called by?—*Sureties*.

Why are they so called?—Because they are *securities* to the Church that we shall be brought up as Christians.

How many godfathers and godmothers ought there to be for every child?—Three.

How many godfathers ought a boy to have?—Two.

And how many godmothers?—One.

How many godfathers ought a girl to have?—One.

And how many godmothers?—Two.

When was your Christian name given you?—At my baptism.

What do you mean by your baptism?—When I was baptised.

Why is this name given you at your baptism?—Because that is the time when I was made a Christian.

What is the meaning of the word *wherein*?—In which.

To what does it refer?—Baptism.

In what were you made a member of Christ, &c.?—In my baptism.

What were you before you were baptised?—A member and child of Adam, and an heir of everlasting misery.

But were you no better off than a heathen child?—Yes; I had a title to be baptised, because my parents were Christians. 1 Cor. vii. 14.

What were you made when you were baptised?—"A member of Christ, the child of God, and an inheritor of the kingdom of heaven."

What was the *first* thing you were made when you were baptised?—"A member of Christ." 1 Cor. xii. 12, 13, 27.

What is the meaning of the word *member*?—A part of the body. 1 Cor. xii. 14-18.

What is a member a part of?—The body.

Whose body were you made a part of when you were baptised?—Christ's.

What is Christ's body?—The Church. Eph. v. 29, 30; i. 22, 23.

What do you mean by the Church?—The society of Christians. Acts ii. 41-47.

When were you taken into the Church?—At my baptism.

Whose body were you made a member of when you were taken into the Church?—Christ's.

What persons, then, have been made members of Christ?—All who have been rightly baptised.

When you were made a member of Christ, what else were you made?—"A child of God, and an inheritor of the kingdom of heaven."

What was the *second* thing you were made when you were baptised?—"A child of God." John iii. 5.

How does your being a member of Christ make you a child of God?—Because Christ is the Son of God.* John i. 12; xx. 17; Heb. ii. 11, 12.

* See Bp. Beveridge's *Exposition*.

Are we then children of God in the same way that Christ was?—No; in a lower way.

Were you a child of God by nature?—No.

If a man were to take you for his own child that was not your father, what would that be called?—Adopting me.

Then, as you are not the child of God by nature, how are you the child of God?—He has adopted me for his child Gal. iv. 5, 6; Rom. viii. 15.

When did God adopt you for his child?—When I was baptised.

Whom does a child depend upon for his maintenance?—His father.

Who is the father of your soul?—God.

Whom do you depend upon, then, for the support of your soul?—God.

To whom ought a child to trust most in the matters of this world?—To his father.

Whom, then, must he trust to in the matters of his soul?—To God.

Whom is a child most bound to obey in this world?—His father.

Whom, then, must he obey in the concerns of his soul?—God.

Who corrects a child when he does wrong?—His father ought to do so.

Who corrects us in the matters of our souls?—God. Heb. xii. 5, 6.

How does our Father in heaven correct us?—By sending us trouble.

What is the *third* thing you were made by your baptism?—“An inheritor of the kingdom of heaven.” Rom. viii. 17.

What is an *inheritor*?—One who has a title to some property he does not yet possess

What, then, have you a title to by your baptism?—To the kingdom of heaven.

To whom does the kingdom of heaven naturally belong?—To God.

How, then, have you a title to it?—Because I have been made a child of God. Gal. iv. 7.

How does it follow that you are an heir of heaven from being the child of God?—Because a child is naturally heir of his father's property. Rom. viii. 17.

Who gave you a title to the kingdom of heaven?—Our heavenly Father.

Are you then quite sure of having the kingdom of heaven?—No.

How is that?—I may forfeit it. Heb. iv. 1.

How may you forfeit it?—By not standing to what was done in my name when I was baptised. Heb. iii. 12, 14; 1 Cor. x. 2, 5, 11

SECTION III CHRISTIAN DUTIES.

Who did any thing in your name when you were baptised?—My sponsors.

What did your sponsors then for you?

They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the articles of the Christian faith; And, thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

What does the word *then* refer to?—My baptism.

Why is any promise made in baptism?—To bind Christians more strictly to the way of salvation.

Are not Christians then bound to these things without promising them?—Yes; they are bound to them by being baptised.

How so?—Because we cannot remain in the way of salvation without so doing. Heb. iii. 18, 19; x. 38; 1 Cor. vi. 9; Gal. v. 19, 20, 21.

Who should tell children what was promised for them?—Their godfathers and godmothers should see that they are told.*

How many things did they promise?—Three.

What is the *first* of them?—"That I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh."

What is the *second*?—"That I should believe all the articles of the Christian faith."

What the *third*?—"That I should keep God's holy will and commandments, and walk in the same all the days of my life."

Why did they promise these things in your name?—Because I was an infant, and unable to do it for myself.

Who, then, is bound to perform the promises they then made for you? your godfathers and godmothers, or yourself?—I myself.

Will you not be called upon at some future day to confirm with your own mouth the promises made for you by your godfathers and godmothers?—Yes.

When will that be?—When I am called upon to be confirmed

* See the last *exhortation* to the sponsors in the Baptismal Service.

What do you mean by being *confirmed*?—Going before the bishop to have his hands laid upon me.

For what purpose will the bishop lay his hands upon you?—To assure me of God's favour.*

And what do you say you would be required to do then?—To confirm the promises made for me at my baptism.

Why are you bound to confirm them?—Because if I refuse to do it, I give up my title to salvation. Matt. x. 32, 33; Rom. x. 10.

Repeat again the first thing they promised for you?—“That I should renounce the devil,” &c.

The things you have to renounce, then, are divided into three heads?—Yes.

What is the first?—“The devil and his works.”

What is the second?—“The pomps and vanity of this wicked world.”

What is the third?—“All the sinful lusts of the flesh.”

What do you mean by *renouncing* a thing?—Having nothing more to do with it.

What is the *first* thing you must renounce?

What is the devil?—The prince of the wicked spirits. Matt. xii. 24; xxv. 41; Jude 8, 9.

Was the devil always wicked?

What was the devil before he became wicked?—A good angel. 2 Pet. ii. 4; Jude 6.

Where was the devil when he was a good angel?—In heaven. Rev. xii. 7, 8.

How came he to be cast out of heaven?—Because he rebelled against God. 2 Pet. ii. 4.

Where is his dwelling now?—In hell. 2 Pet. ii. 4.

Does he always stay there?—No; he wanders up and down the world. 1 Pet. v. 8.

* See the Collect after the Lord's prayer in the Confirmation Service.

What does he do in this world?—He tempts persons to sin. 1 Thess. iii. 5.

Who was the first person in the world that he tempted to sin?—Eve. Gen. iii.; Rev. xii. 9.

Who was Eve?—The first woman, and the mother of us all.

What are the works of the devil?—All sins. 1 John iii. 8.

Why is sin called the work of the devil?—Because it was through him that sin came into the world.

How did he bring sin into the world?—By tempting Eve to disobey God.

How did Eve disobey God?—By eating of the fruit of the forbidden tree.

How did he tempt her?—By persuading her, that if she ate it, she would be like God.

What was the first thing she did after she had eaten it? She persuaded her husband to eat it.

Who was her husband?—Adam.

What was the consequence of their eating it?—They lost the favour of God, and were condemned to death both in this world and in the next. Gen. ii. 17; Ps. xxx. 5; Gen. iii. 16–20.

How did they feel when they had sinned?—They were ashamed.

Is shame the usual consequence of sin?—Yes; all but very wicked persons indeed are ashamed of sinning.

Why are we bound to renounce the works of the devil?—Because they are contrary to the will of God.

But are not we bound in an especial manner as Christians?—Yes.

Why?—Because we are members of Christ; and Christ came to destroy the works of the devil. 1 John iii. 8.

What are more particularly works of the devil?—Pride,

disobedience, envy and strife, tempting others to sin,* falsehood, and murder. 1 Tim. iii. 6; Eph. ii. 2; James iii. 14, 15; John viii. 44.

What is the *second* thing you are to renounce?—"The pomps and vanity of this wicked world."

What do you mean by *the world*?—The whole body of mankind.

Why do you call the world *wicked*?—Because we are all by nature inclined to be wicked. 1 John v. 19.

Why are we all inclined to be wicked?—Because we are all born in sin. Ps. li. 5.

How is this?—Because we are all descended from Adam. Rom. v. 12.

What do you mean by the *pomps* of this world?—The show and finery, and sinful or excessive merry-makings, which ungodly people keep up and take pleasure in. 1 John ii. 16.

What do you mean by the *vanity* of this world?—The things which ungodly people seek their happiness in. Isa. lix. 4; Ps. iv. 2.

What is the meaning of the word *vanity*?—Emptiness.

Why are those things which ungodly people seek happiness in called *vanity*?—Because they have no real goodness or satisfaction in them. Eccl. i. 14.

Mention some of them.—Money, and a great name, fine clothes, fine company, feastings, and the like.

Why are we bound to renounce the pomps and vanity of this world?—Because they draw our hearts off from God. James iv. 4; 1 John ii. 15.

Is there any particular reason why we are bound to renounce them as Christians?—Because we are inheritors of the kingdom of heaven, and they make us unfit for heaven. Heb. iv. 1; Col. iii. 2-6

* As he tempted our first parents.

What is the *third* thing you were to renounce?—"The lusts of the flesh."

What do you mean by *lusts*?—Desires

What sinful desires are you to renounce?—Those of the flesh.

What do you mean by *the flesh*?—Our own nature.

Why should we renounce the desires of our own nature?—Because many of them are sinful.

What do you mean by *sinful*?—Contrary to the will of God.

Why are our natural desires sinful?—Because we are born in sin.

Is there any special reason why, as Christians, we should renounce the lusts of the flesh?—Because we are children of God, and the lusts of the flesh are opposed to the law of God. Rom. viii. 7.

What was the *second* thing your sureties *promised* for you?

What faith are you to believe the articles of?—The Christian faith.

What do you mean by the Christian *faith*?—The Christian religion.

Are there any other religions in the world besides the Christian religion?—Yes; the Jew's religion, the Turk's religion, and the heathen's religion.

Why do you believe the Christian religion?—Because I am a Christian; and I am taught to believe it by those, who know better than I. Heb. x. 23.

What other reason is there?—Because it is the only religion by which I can be saved. Acts iv. 12.

How so?—Because it is the only religion that came from God.

Why do you call the Christian *religion* the Christian *faith*?—Because all religion depends upon what we believe. Heb. xi. 6

What do you mean by the *articles* of the Christian faith?
—The different parts of which the whole is composed.

What is the *third* thing your sponsors *promised* for you?
—That I should keep God's holy will and commandments,
and walk in the same all the days of my life.

You say "*walk in the same*;" the same what?—The
same holy will and commandments of God.

What do you mean by *walking* in the will and command-
ments of God?—Making a practice of doing them.

Why are you bound to keep God's commandments?—Be-
cause God made me.

Is there any special reason why you are bound to it as a
Christian?—Yes; because I am a child of God.

If you do not, what will be the consequence?—I shall be
cut off from Christ, and forfeit my title to the kingdom of
heaven,

SECTION IV CHRISTIAN RESOLUTION.

Dost thou not think that thou art bound to
believe, and to do as they have promised for
thee?

Yes, verily; and by God's help so I will.
And I heartily thank our heavenly Father,
that he hath called me to this state of salva-
tion, through Jesus Christ our Saviour. And
I pray unto God to give me his grace, that I
may continue in the same unto my life's end.

What, then, are you bound to *believe*?—All the articles of
the Christian faith.

What are you bound to *do*?—To renounce the devil, the
world, and the flesh, and to keep God's holy will and com-
mandments.

When you say, "*so I will*," what do you mean? What will you do?—Believe and do as they have promised for me. As *who* have promised for you?—My godfathers and godmothers.

Why do you say, "*by God's help so I will*?"—Because I could not do it without his help. Is there any holy ordinance in which you will specially seek for his help to perform these promises?—Yes; in confirmation.

To whom will you go for confirmation?—To the bishop. What do you expect to obtain by going to the bishop for confirmation?—The help of God.

When must you do this?—When I am come to years of discretion, and am sufficiently instructed in the Catechism.

What preparation must you have?—I must rightly understand the vows made for me when I was baptised, and I must seriously purpose to keep them by God's help.

What sign will the bishop give you that you shall have the help of God?—He will lay his hands upon my head. Why does the bishop *lay his hands* on your head when he confirms you?—Because that was the form which the apostles used. Acts viii. 17; Heb. vi. 2.

And why should the bishops use the same form as the apostles?—Because they have succeeded to the place of the apostles.

Who were the apostles?—Those whom Jesus appointed at first to establish and govern his Church.

What are their names?

Why are you confident that God will help you?—Because I am his child.

You say you heartily thank your heavenly Father:—who is your heavenly Father?

What do you thank your heavenly Father for?—For calling me to a state of salvation. 2 Tim. i. 9

How came you to be in a state of salvation?—I was put in a state of salvation by being baptised. Tit. iii. 5.

How so?—I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.

How is this a state of salvation?—Because, by being in this state, I have been saved from the wrath of God, in which I was born, and have a title given me to eternal life, Tit. iii. 5, 7.

Can you give a further reason?—Because if I continue in the state in which I was placed by baptism, I am sure of being saved for ever. Heb. iii. 14.

Is there yet another reason?—Because I had the Holy Spirit given me, to help me to do what I could not do otherwise Acts ii. 38; 1 Cor. xii. 13.

If, then, children are baptised, and die before they commit actual sin, are they undoubtedly saved?—Yes.

Why?—They have done nothing to forfeit their privilege.

Who called you to this state of salvation?—God. 2 Tim. i. 8, 9.

Through whom did he call you?—Through our Lord Jesus Christ. Tit. iii. 6; 2 Tim. i. 9.

How so?—By making me a member of Christ.

Why do you call Christ your Saviour?—Because it is only through him that I am saved. Acts iv. 12.

What do you pray to God to give you his grace for?—“That I may continue in the same unto my life’s end.”

That you may continue in the same *what*?—In the same state of salvation.

What is the meaning of the word *grace*?—Favour.

What do you mean by *the grace of God*?—The help of the Holy Ghost.

Why do you call that the *grace* of God?—Because it is one of the greatest favours God can give.

Why is it necessary to have the grace of God?—Because

without his grace I could not continue in a state of salvation. 1 Cor. xv. 10.

Why do you pray to God to give it you?—Because I have no right to expect it without asking for it.

But what reason have you to expect that by asking you will obtain it?—He has commanded me to pray for it, and promised to give it if I do pray. Luke xi. 9, 13.

Why do you wish to continue in this state?—Because if I do not, I cannot be saved.

But what if you have fallen into a habit of sin, have you no hope then of being saved?—Not so long as I continue in it.

But if you do not wish to continue thus, what must you do?—I must humble myself before God, and confess my sins to him, and pray to him to restore me to his favour. Ps. xxxii. 3-5; 1 John i. 9.

What benefit do you chiefly expect by being restored to his favour?—That he will give me renewed grace to keep the vows which I have broken. Ps. li. 9-11.

Through whom do you hope that he will thus restore you?—Through our Lord Jesus Christ. 1 John ii. 1-2.

Will having a part in Christ by baptism save you, if you fall into sin?—Not unless I repent of my sins. 1 Cor. x. 1-6.

But what if you die in sin?—I shall be lost for ever John viii. 21.

PART II

The Creed.

What was the *second* thing your sponsors *promised* for you?

Rehearse the articles of thy belief.

I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost: the Holy Catholic Church; the communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

SECTION I. GROUNDS OF THE CREED.

We say, "Rehearse the articles of *thy* belief:" why do we say, "*thy* belief?"—It is the Christian belief, and I am a Christian.

Why do you believe the Creed?—Because it is taught me by the Church.

Why does the Church teach it to you?—Because it is the same as the Gospel, put into few words.

Why do we believe the Gospel?—Because it came from God.

How do we know that the Gospel came from God?—Because it was preached by Jesus Christ and his apostles.

How do we know that what Jesus and his apostles preached was true?—Because God confirmed it, by giving them the power to work many wonderful things.

What sort of things had they the power to do?—They cured sick people, they gave sight to the blind, and they raised dead people to life again.

What other reason have we for believing what they preached?—Because they were willing to die to show that they spoke the truth.

Have we any other reason?—Yes; because God raised up Jesus again after he was crucified.

What reason have we for knowing that this really took place?—Because holy men who saw these things wrote an account of them.

Is there not a day which has been kept ever since in memory of it?—Yes; Easter-day.

Give me one more reason for believing the Gospel.—Because all men who live by the Gospel are good, and kind, and charitable, and honest, and the like.

In what part of the Church-service do we repeat this creed?—In the morning and evening prayer.

By what name is it there called?—The Apostles' Creed.

Is there any other creed in the Prayer Book?—Yes.

What is it called?—The Nicene Creed.

Is it used in divine service?—Yes.

In what part of the service is the Nicene Creed used?—Instead of the Apostles' Creed, and sometimes in the communion-service, after the Gospel

SECTION II. GOD THE FATHER.

What is the first article of the Creed?—"I believe in God the Father Almighty, Maker of heaven and earth."

Whom do you believe in?—In God.

Why do you believe in God?—Because I am taught to do so by those who are wiser than myself.

What other reasons have you?—Because my heart tells me that what they say is true

What other reason have you?—Because I can see the works of God every where. Rom. i. 20.

What works of God can you see?—Men and animals, trees and fields, hills and rivers, &c.

Why do you say, God *the Father*?—Because there are God *the Son*, and God *the Holy Ghost*.

Are there three Gods, then?—No.

Who is God *the Father* the Father of?—Our Lord Jesus Christ.

What is the meaning of *Almighty*?—Able to do whatever he pleases.

What is God the Maker of?—Heaven and earth.

How many heavens are there?—Three. 2 Cor. xii. 2.

Which is the first heaven?—The air, in which the clouds are. 1 Kings xviii. 45.*

Which is the second heaven?—The sky, containing the sun, and moon, and stars. Gen. i. 14–17.

Which is the third heaven?—The habitation of God and the holy angels. 2 Chron. vi. 21; Matt. xxii. 30

Who made the sun?

Who made the angels?

What do you mean by the earth, which you say that God made?—The world we live in.

* See Bishop Pearson on the Creed

What words are added to this article in the Nicene Creed?—"And of all things visible and invisible."

What do you mean by things *visible*?—Things which we can see

What do you mean by things *invisible*?—Things which we cannot see

What things, then, beside the heaven and earth, is God the Maker of?

What visible things are there beside heaven and earth?—Mankind, and the brute animals, and birds, and the like.

What invisible things are there?—The angels and devils.

SECTION III. GOD THE SON

What is the next article of the Creed?—"And in Jesus Christ his only Son, our Lord"

Whose son is Jesus?

Are not Christians called children of God?—Yes.

Are Christians children of God by *nature*?—No.

How are they children of God?—By adoption

How was Jesus the Son of God?—By nature.

Was any one else the Son of God by nature?—No.

Who is God's only Son, then?—Jesus Christ.

What word is used in the Nicene Creed to say that Jesus Christ is the Son of God *by nature*?—Only-begotten.

When does that creed say that he was begotten?—"Before all worlds."

What is the son of a man by nature?—Man.

What is the Son of God by nature?—God.

How is that expressed in the Nicene Creed?—We are told that he is "God of God," and "of one substance with the Father."

Whose *Lord* is Jesus?—Our Lord

Why so?—Because he is God. Rev 1. 11

What is the meaning of the name *Jesus*?—A Saviour
 Why was the Son of God called *Jesus*?—Because he came to save us from our sins.

How is that expressed in the Nicene Creed?—"Who for us men and for our salvation came down from heaven."

Where did he come from?

For what purpose did he come?—For our salvation

What do you mean by salvation?—Saving us from sin and everlasting misery.

What is the meaning of *Christ*?—Anointed.

Why is Jesus called *Christ*?—Because he had three offices to which persons were formerly appointed by *anointing*

What do you mean by *anointing*?—Pouring oil upon their heads.

What were those three offices?—Prophet, priest, and king

Give an example of a prophet being anointed.—Elisha.

1 Kings xix. 16

And of a priest.—Aaron. Lev. viii. 12.

And of a king.—Saul. 1 Sam. x. 1

What is the business of a *prophet*?—To instruct men in the ways of God, and to foretell what is to come.

How, then, was Jesus a prophet?—He made known to us the way of God in the New Testament, and he foretold many things to come.

Tell me something that he foretold. John ii. 19; Matt. xxiv

What is the office of a *priest*?—To offer up prayers and sacrifices on behalf of others.

How, then, was Jesus a priest?—He offered up himself a sacrifice on the cross; Heb. viii. 3; ix. 14; and by virtue of the same sacrifice, he continually intercedes for us at the right hand of God. 1 John ii. 1, 2.

What is the office of a *king*?—To give those who are subject to him laws to live by, to punish those who break the laws, and to defend his subjects from their enemies.

Where can you find the laws which Jesus has given us to live by?—In the Scripture.

When will he punish those who break them?—At the day of judgment.

What enemies does he defend us from?—The devil and his angels.

What is the next article?—"Who was conceived by the Holy Ghost, and born of the Virgin Mary."

Where do you learn this?—It is related in the Gospels. Luke i. 26-38; ii. 1-9, 21

In what way is it expressed in the Nicene Creed?—"He was incarnate by the Holy Ghost of the Virgin Mary."

What is the meaning of *incarnate*?—Made flesh.

What do you mean by saying that Jesus was made flesh?—That he became of the same nature as ourselves.

What holyday of the Church is kept in memory of the incarnation of Christ?—The Annunciation of the Virgin Mary

What is the meaning of *annunciation*?—Bringing a message.

To whom was a message brought on that day?—To the Virgin Mary.

What was the message?—That she was to be the mother of the Son of God.

Had Jesus any man for his father?—No

Who was his father?—God.

What is the meaning of the word *Ghost*?—Spirit.

Who is the Holy Ghost?—The Holy Spirit of God.

Who was the mother of Jesus?—The Virgin Mary.

Had Mary ever been married when she became his mother?—No; she had been only espoused.

What is that?—Solemnly engaged to be married.

Who was her husband?—Joseph the carpenter

Was he the father of Jesus?—No

Was Jesus of the same nature as his mother?—Yes.

Was Jesus born in sin?—No. 1 John iii. 5.

How was that?—He was conceived by the Holy Ghost.

Where was Jesus born?—At Bethlehem. Luke ii. 1-7

In what sort of a place was he born?—In a stable.

What had he for a cradle?—A manger.

What people came to see him the night he was born?—
Shepherds. Luke ii. 8-20.

How came they to know it?—Angels from heaven told
them of it.

What day do we keep in memory of the birth of Jesus?
—Christmas-day.

Where was Jesus before he was born into this world?—
He was in heaven from all eternity. John xvii. 5.

Who came to worship Jesus afterwards whilst he was an
infant?—The wise men of the East. Matt. ii. 1-12.

How came they to think of coming to worship him?—
They were led by a star.

Where did they first see this star?—In their own country.

How did it lead them to the place where Jesus was shown
to them?—It came and stood over the house where he was.

What did they do when they saw him?—They worship-
ped him.

Was this right?—Yes.

Why?—Because he was God.

What gifts did they offer him?—Gold, frankincense, and
myrrh.

What was the gold supposed to signify?—That he was a
king.

How so?—Because gold was used for money to pay the
taxes to the king

What was the myrrh supposed to signify?—That he was
to die

How so?—Because myrrh was a spice used in preparing dead bodies for burial.

What was the incense supposed to signify?—That he was God.

How so?—Because incense was burnt as an offering to God.

What festival is kept in memory of this?—The Epiphany

What do we particularly call to mind at this festival?—The manifestation of Christ to the Gentiles.

What do you mean by *manifestation*?—Making known.

How does that apply to the wise men coming to see Christ?—They were Gentiles, and Christ was *made known* to them on that day.

What has the name *Epiphany* to do with this?—It signifies *manifestation*.

You say that these wise men were *Gentiles*; what do you mean by *Gentiles*?—All persons who are not Jews.

What particular reason have we for keeping this day?—Because we are Gentiles, and Jesus was manifested for our salvation.

Who wished to kill Jesus in consequence of this visit of the wise men?—King Herod. Matt. ii. 16–18.

Why did he wish to kill him?—Because he was afraid Jesus might turn him out of his kingdom.

How was Jesus saved?—By an angel warning Joseph to take him into Egypt. Matt. ii. 13–15.

Who were killed instead of him?—All the children of the same age, and younger, that were at Bethlehem.

Is there not a day kept in memory of them?—Yes.

What is the day called?—The Holy Innocents' Day.

Who are meant by *the Holy Innocents*?—The children who were killed at that time

Who was the husband of the mother of Jesus?

Of what trade was he? Matt. xiii. 55

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Whom was Jesus subject to when he was a child?—To his mother and her husband. Luke ii. 51.

Do you suppose that Jesus lived in idleness during the time of his bringing-up?—No. Mark vi. 3.

What is the next article of the Creed?—"Suffered under Pontius Pilate, was crucified, dead, and buried."

Who was Pontius Pilate?—Roman governor of Judea.

Who were the Romans?—A powerful nation, whose chief city was Rome in Italy.

What had they to do in Judea?—They had conquered the country.

Was Pontius Pilate a Jew?—No.

What is the meaning of suffering *under* Pontius Pilate?—Suffering at the time when he was governor.

Where did our Lord's sufferings first appear?—In the garden of Gethsemane. Matt. xvi. 37-38.

What caused his suffering there?—The dread of what he had to undergo.

In what words did he express this dread?—"O my Father, if it be possible, let this cup pass from me."

What did he mean by "this cup"?—The sufferings he was to undergo. Jer. xxv. 28, 29; Ezek. xxiii. 32, 33.

What happened to his body to show how much he suffered in his mind?—His sweat was like great drops of blood.

Where was the next place of his suffering?—In the palace of the high-priest.

What did he suffer there?—He was beaten, spit upon, and falsely accused.

Did Jesus suffer any thing from Pontius Pilate himself?—Yes.

By whose wish did Jesus suffer?—By the wish of the Jews.

Why did not the Jews put Jesus to death themselves?—Because they were subject to the Romans.

What did Pontius Pilate do to him?—Scourged him, and ordered him to be crucified

What did he suffer from Pilate's soldiers?—They mocked him, and put a crown of thorns on his head, and beat him, and spit upon him.

Was he obliged to suffer what he did?—No

For what end did he do it?—For our salvation

Did he suffer willingly?—Yes. Matt. xxvi. 53, 54.

Why did he consent to suffer?—Because it was the will of God he should suffer, and out of love to men. Matt. xxvi. 53, 54; Heb. x. 9, 10; Eph. v. 2.

Had he any thing to look forward to, if he suffered?—Yes; the joy set before him. Heb. xii. 2.

What joy?—Everlasting joy in heaven.

By what outward act did he show that he suffered willingly?—By the Lord's supper. Matt. xxvi. 26-28.

How so?—He gave his body and blood for mankind, in the presence of his twelve apostles.

What do you mean by his being *crucified*?—Being nailed to a cross.

Through what part of his body were the nails driven?—Through his hands and his feet.

For whom was he crucified?—For us.

Repeat the passage in the Nicene Creed which says this.—“And was crucified also for us under Pontius Pilate.”

Why was he to suffer that particular death?—To redeem us from the curse of the law. Gal. iii. 13.

How so?—That kind of death was in a particular manner a cursed death

Did he suffer only in his body?—No; he suffered in his mind as well.

What words that he used upon the cross show that he suffered in his mind?—“My God, my God, why hast thou forsaken me?” Matt. xxvii. 46

Did he die upon the cross?—Yes.

Why was it necessary that he should die?—To make an atonement for our sins.

How so?—Because we were under sentence of eternal death, and there is no forgiveness without some one to suffer for us. Rom. v. 12; Heb. ix. 22.

For whom did he die?—For all mankind. 1 John ii. 1, 2; 1 Tim. ii. 6; Heb. ii. 9.

What was done to his body after his death?—He was buried.

And where did his soul go?—"He descended into hell."

What is the meaning of *descended*?

What is the meaning of the word *hell*?—The place of departed spirits, or the abode of the souls of men between death and the resurrection.

What other meaning has this word?—It signifies the place where the wicked will be punished for ever and ever. Matt. v. 22.

But what do you say is its meaning when you say that Jesus descended into hell?

How do you know that he descended into hell?—Because St. Peter tells us that he did.

How do you show this?—He says that David prophesied of Christ's soul not being *left in* hell, which shows that he went there. Acts ii. 29-31; Eph. iv. 9.

To what place did our Lord himself say that he should go?—To Paradise.

When did he say that?—When he said to the penitent thief, "To-day shalt thou be with me in paradise." Luke xxiii. 43.

What is paradise?—That part of the place of the dead where the souls of the blessed rest from their labours. Luke xvi. 22-26; Rev. xiv. 13.

Why should the soul of Jesus descend into hell?—That he might in all points be made like to us.

Is there any other reason?—That he might triumph over the devil in the place of his great power.*

Why do you call the abode of the dead the place of the devil's power?—Because the Scripture says that the devil "had the power of death." Heb. ii. 14.

In what manner did he triumph over the devil in the abode of the dead?—By coming back again from thence, and raising some of the saints with him. Matt. xxvii. 52, 53.

What have we to do with this article of the Creed?—We may learn not to be afraid for our souls to go where our Lord went before us.†

On what day of the week was he crucified?—On Friday

How does the Church endeavour to keep this in mind?—By appointing every Friday to be kept as a fast-day.

What do we call that particular Friday on which he was crucified?—Good Friday.

Why is it called *Good* Friday?—Because of the great blessing we obtain by Jesus dying for us.

What did he obtain for us by his death?—Eternal life.

Did Jesus continue dead?

What words in the Creed teach you that he did not continue dead?—"The third day he rose from the dead."

On what day after his death did he rise again?—On the third day.

On what day of the week did he rise again?—The first. Mark xvi. 9.

What is that day called?—Sunday

* Bp. Ken's *Exposition*.

† Homily of the *Resurrection*: "He passed through death and hell, to the intent to put us in good hope that by his strength we shall do the same"

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What name has the Sunday in memory of our Lord's rising again on that day?—The Lord's day. Rev. i. 10.

What particular Sunday in the year is kept in remembrance of his rising again?—Easter-day.

For what purpose did he rise again?—For our justification. Rom. iv. 25.

How is Christ's resurrection connected with our justification?—It was God's own assurance that a full satisfaction had been made for our sins.*

How did the resurrection of Christ show this?—It assured us that it was the Son of God himself who had suffered for them. Rom. i. 4; Acts xiii. 33

In what other way is the resurrection of Christ connected with our justification?—It lays a firm foundation for that faith in him on our part through which we are justified 1 Cor. xv. 17.†

For what other purpose did Christ rise from the dead?—To assure us that we should also rise again. 1 Cor. xv. 20–22.

When shall we rise again?—At the last day.

What is the next article of the Creed?—"He ascended into heaven," &c.

What is the meaning of *ascended*?—Went up

Where did he ascend to?

How long after he rose from the dead was it when he ascended into heaven?—Forty days. Acts i. 3.

What is the day called on which he ascended?—Holy Thursday.

How long is it before Whitsunday?—Ten days.

Who saw him ascend?—The eleven apostles. Acts i. 2, 11

* Bp. Nicholson's *Exposition*; and Bp. Sherlock's *Sermon* on Rom. iv. 25.

† St. Chrysostom, St. Jerome, and Theophylact. on Rom. iv. 25.

Did only his soul go into heaven?—No; his body likewise.
Where does Christ sit in heaven?

What do you mean by that?—The most honourable place
in heaven. Eph. i. 20, 21.

What power has he there?—All power in heaven and
earth. Eph. i. 21.

For what end is it given him?—For the benefit of his
Church. Eph. i. 22.

What does Jesus do for us at the right hand of God?—
He intercedes for us. Rom. viii. 34; Heb. ix. 24; vii. 25.

What is the meaning of *interceding*?—Speaking to our
heavenly Father for us.

What benefit have we by this?—God for his sake hears
our prayers, and forgives our sins, and helps our weakness.
Heb. iv. 15, 16; x. 21, 22; 1 John ii. 1; Heb. iv. 16; vii. 25.

Will Jesus always continue at the right hand of God?

Repeat the words of the Creed to prove this.

From whence will Christ come?

When will he come?

What will he come to do?

What do you mean by judging men?—Calling them to
account for what they have done

What do you mean by the quick?—The living. 1 Thess.
iv. 17.

What will become of all people after they are judged?
2 Cor. v. 10.

Where will good people go to? Matt. xxv. 46

Where will wicked people go to?

Will people have any warning before Christ comes?—
No. 1 Thess. v. 2

What shall we be judged according to?

Has God kept any account of all we have done?—Yes.
Rev. xx. 12.

Can any one escape being judged? 2 Cor v 10

SECTION IV THE HOLY GHOST

What is the next article of the Creed?—"I believe in the Holy Ghost."

Why is *I believe* repeated here?—To express our belief in him as fully as in the other divine Persons.

What is the meaning of the word *Ghost*?—Spirit.

Whose Spirit is the Holy Ghost? 1 Cor. ii. 10, 13

Have we spirits?

Are our spirits different things from ourselves?—No.

Is, then, God's Spirit a different thing from God?—No.

1 Cor. ii. 11; Acts v. 3, 4.

What is he called in the Nicene Creed to signify that he is God?—"The Lord."

Is he called so in Scripture?—Yes. 2 Cor. iii. 17.

Why do we call the Holy Ghost a *Person*?—Because we learn in Scripture that he does things which none but a person could do. Acts x. 19; xiii. 2; Rom. viii. 26; 1 Cor xii. 11

Is he the same *Person* as the Father and the Son?—No Matt. xxviii. 19.

From whom does the Nicene Creed tell you that he proceeds?—"From the Father and the Son." John xv. 26; Gal. iv. 6.

Is he the same God as the Father and the Son?—Yes; because there is only one God.

Is he to be worshipped and glorified equally with the Father and the Son?—Yes; because he is God.

Repeat the passage in the Nicene Creed which teaches you this

Why is the Spirit of God called the *Holy* Spirit?—Because he is perfectly holy himself, and the author of all holiness in us Rom. i. 4; Eph. v. 9

Who is the wicked spirit?

What has the Holy Ghost done for us?—He has made known to us all we know of religion. John xvi. 13.

Where has he *chiefly* made it known?—In the holy Scriptures. 2 Tim. iii. 15–17; 2 Pet. i. 21.

What other name have you for the holy Scriptures?—The Bible.

Into what parts is the Bible divided?—The Old and New Testament.

By whose help were they written?—By the help of the Holy Ghost. 2 Pet. i. 21; John xiv. 26.

How is that expressed in the Nicene Creed?—"Who spake by the prophets." 2 Pet. i. 21

What do you mean by *prophets*?—Those who have made known to us the will of God.

Has he done any thing else for us?—He has given new life to our souls. John iii. 3, 5; Tit. iii. 5.

How is this expressed in the Nicene Creed?—"The Giver of life."

How has he done this?—By dwelling in us, as in a temple. 1 Cor. vi. 19.

What good do we draw from his dwelling in us?—He puts into our hearts every good thought and good feeling we have. Eph. v. 9.

Mention some other benefit.—He fights against the evil inclinations which are natural to us. Gal. v. 16, 17.

What duty do we owe to him in that respect?—We must be led by him, and work with him. Rom. viii. 12–14.

What benefit shall we derive from so doing?—We shall conquer sin, and please God. Rom. viii. 1, 2.

How were the holy Scriptures given to us?

Who puts good thoughts into our minds?

What other good thing has he done for us?—He gave the

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apostles the power to do the wonderful works they did.
1 Cor. xii. 8-11.

How does that affect us?—It was by that means the Gospel spread abroad and came to us.

When did he give this power to the apostles?—On the day of Pentecost. Acts ii. 1-4.

What do we call it now?—Whitsunday.

Who were the apostles?

In what manner did he give them this power?—By coming down upon them in the shape of tongues of fire.

In what shape did he come down upon the apostles?

What was the immediate effect of his coming down upon them?—They spoke with tongues.

What do you mean by that?—They spoke languages they had never learnt.

Why were the apostles enabled to speak all sorts of languages?—To enable them to preach the Gospel to all nations of the world.

What other effect had the Holy Ghost upon the apostles?—He enlightened and sanctified their minds.

What do you mean by enlightening their minds?—He instructed them in the knowledge of the Gospel. John xiv. 26.

What title did our Lord give to the Holy Ghost?—The Comforter.

Why has he that title?—Because he stands by us and helps us in trouble and difficulty. John xiv. 16-18; xvi. 7-11; Acts ix. 31.

What is the meaning of being sanctified?—Made holy.

SECTION V THE CHURCH AND HER PRIVILEGES.

What is the next article of the Creed?—"The holy Catholic Church."

What do you mean by *the Church*?—The society of

those whom God has called out of the world, and united together in Christ. Col. i. 13; Eph. iv. 16.

Who are the members of that society?—All who have been truly baptised, and have not since been separated from the Church. Acts ii. 41–47; 1 Cor. xii. 13.

What is the meaning of the English word *church*?—The Lord's house.

Why are all Christians considered as one body?—Because they are all united together in Christ. 1 Cor. xii. 12, 13.

Why is it necessary to believe in the Church?—Because the promises of God in Christ are made only to the Church.*

When are we made members of the Church?—At our baptism.

Does baptism entitle us to *all* the privileges of members?—No.

What is necessary in order to be entitled to *all* the privileges of the Church?—To be confirmed.

As the Church is a society, must it not have laws, and governors, and officers?—Yes.

Where shall we find its laws?—In the Bible.

Has the Church any head or chief?—Yes.

Who is the head of the Church?—Christ. Col. i. 18.

When Christ went up into heaven, did he appoint any one to take his place in governing the Church?—Yes.

Whom did he appoint?—The apostles. Matt. xxviii. 18–20; John xx. 21.

As the apostles are dead many ages ago, did they leave any to succeed them in governing the Church?—Yes.

Whom did they appoint?—The bishops.† Rev. ii. iii.

How do we know this?—Because after they died, we

* Bp. Pearson on the Creed.

† St Paul's Epistles to Timothy and Titus.

find no Church, for many hundred years, which was not under a bishop.

What is the office of bishops?—To keep up and govern the Church.

How do they keep up the Church?—By appointing clergy to bring members into the Church, and to keep them in it; and by confirming those who have been baptised. Tit. i. 5

What is appointing the clergy called?—Ordination.

Has any one a right to ordain besides a bishop?—No

Why not?—Because none other have received authority to ordain

How does confirmation contribute to keep up the Church?

—By receiving the members of it into complete union with it.

Has any one a right to confirm except a bishop?—No.

Why not?—Because the laws of the Church forbid it.

1 Cor. xi. 16; 2 Thess. ii. 15.

How do the bishops govern the Church?—By governing both clergy and people according to the laws of the Church.

Can we be turned out of the Church?—Yes: 1 Cor. v. 4, 5

What is it called when a person is turned out of the Church?—Being excommunicated.

Who has the power to excommunicate a person?—A bishop. Tit. iii. 10.

Can we turn ourselves out?—Yes; to a certain degree.

How?—By neglecting to be confirmed, by never going to the Lord's Supper, or by never going to Church, or by denying Christ.

Can we deny Christ without denying him with our lips?—Yes; by wilfully persevering in the practice of sin.

Is there no other way?—Yes; by forsaking him in our hearts.

Will all those who are members of the Church go to heaven?—Not those who are wicked. Matt xiii. 40-42.

When Christians die, are they no longer members of the Church?—Those who depart in Christ continue members of it. Heb. xii. 22, 23.

By what name are bishops called in the New Testament?—At first they had no separate name; afterwards they were called *angels*. Rev. ii. 1.

What other orders of clergy are there besides bishops?—Priests and deacons.

What are priests called in the New Testament?—Elders and bishops. Tit. i. 5, 7.

What is the office of priests?—To govern the people under the bishops, and to perform all acts of the ministry which are not reserved to the bishops. 1 Tim. v. 17.

What is the office of deacon?—To baptise, to preach, if appointed by the bishop, and to assist the bishops and priests in their ministry. Acts viii. 5, 12; Acts vi. 2.

How do persons remain in union with the Church?—By continuing in union with Christ's ministers and people. Acts ii. 42.

How are we to unite with them when we are children?—By coming reverently to be instructed by our spiritual pastor.

How are we to unite with them when we become somewhat older?—By coming to the bishop to be confirmed.

Why are we called to come to the *bishop* in particular?—Because the bishop is our chief pastor under Christ.

How are we to continue united with them ever afterwards?—By receiving the sacrament of the Lord's Supper in union with them. 1 Cor. x. 17.

Are no persons members of the Church who neglect this?—They are not true members.

Are those persons doing right who separate from their appointed pastors and choose teachers for themselves?—Nothing but the greatest necessity can justify it. Heb. xiii. 17; Rom. xvi. 17

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What kind of necessity would justify it?—If we could not continue in union with them without committing sin.

If persons, then, without this great necessity, separate from those pastors whom Christ has appointed, and choose teachers for themselves, are they still members of the Church?—They by that very act withdraw from the Church.

Why is the Church called *holy*?—Because all its members are *made* holy to God. 1 Cor. iii. 17.

How do you mean?—We are all set apart to serve God by the gift of the Holy Spirit. 1 Cor. iii. 16.

When was this done?—When we were baptised. 1 Cor. xii. 13

Is there any other reason for calling the Church *holy*?—Yes; because the ordinances she observes are holy.

How so?—If they are followed sincerely, they will make men holy.

Is there any other reason?—Yes; the Church does better works than mankind do who are not in the Church. 1 Cor. vi. 9–11.

Are all the members of the Church holy in their lives?—No

Did Christ intend to permit this?—Yes. Matt. xiii. 30.

When will the good and bad be separated?—At the last day. Matt. xiii. 39–43, & 49.

You speak of the *Catholic* Church; what does the word *Catholic* mean?—All over the world.

What, then, do you mean by calling the Church *Catholic*?—I mean that it is not confined to one place or country, or to any union ordained by man.

Whom, then, does the Catholic Church take in?—All those persons, in all parts of the world, who are united together in Christ. Matt. xxviii 19; 1 Cor. xii. 13; Eph. ii. 21; iv. 16.

What do you mean by being united together in Christ?—

United under Christ's true ministers, in the profession of the same faith, and in the observance of the same Sacraments.

Are there any Churches which are confined to one place?
—There were such in the apostles' times. 1 Cor. i. 2;
1 Thess. i. 1.

Mention some.

Are there any Churches which are confined to one country?—Yes; such as the Church of England.

Are there any other Churches united in bonds ordained by man?—Yes; such as the Church of Rome and the Greek Church.

How are all these kinds of Churches related to the Catholic Church?—They are parts of it.

What did the apostles mean when they spoke of the Church in such a one's house?—The Christians who united there in the service of God. Rom. xvi. 5; 1 Cor. xvi. 19.

What do you mean by the word *church*, when you say, "I am going to church?"—A place set apart for Christians to worship God in.

What do we learn by the Church being Catholic?—That Christians ought not to be divided into sects and parties. 1 Cor. i. 10-12

And what else?—That every particular Christian ought to strive and pray for a general union of all Churches.

Can you mention any thing further?—That all Christians should feel for each other, and help each other. 1 Cor. xii. 25, 26.

What is the next article in the Creed?—"The communion of saints"

What do you mean by *saints*?—All good Christians

What do you mean by *communion*?—Having a joint share in a thing.

What do you mean by the communion of saints?—That good Christians join together in heart and open deed, and

share God's benefits with each other. Eph. ii. 19; iv. 4-6, 16; Rom. xii. 4, 5

What sort of things do they join together in and share with each other?—In prayers and thanksgivings, in the Lord's Supper, in hearing God's word, and in charity. Acts ii. 42, 44; Gal. vi. 10.

How are we to show our belief in the communion of saints?—By openly uniting in these things with the Church of Christ. Heb. x. 25.

Where are we required to unite openly with the Church of Christ?—In the house of God.

What is the chief means of keeping up the communion of saints?—The Lord's Supper. 1 Cor. x. 17.

Mention some other things in which we bear witness to that communion.—In the public administration of baptism, in public catechising, in the churching of women, &c.

How may Christians at a distance from each other testify their mutual communion?—By praying for each other, and helping each other in trouble or difficulty.

How may distant branches of the Church testify their mutual communion?—By allowing each other's members to join them in the Lord's Supper.

Are the saints departed cut off from the communion of saints?—No. Heb. xii. 22, 23.

How may saints on earth testify their communion with saints departed?—By remembering them with honour. Heb. xi.

In what way does the Church teach us to remember them with honour?—By mentioning them in the prayer for the Church militant.

Repeat the words in that prayer in which the saints departed are mentioned.

In what other way does the Church teach us to remem-

ber the saints with honour?—By appointing special days in memory of them

What are those days commonly called?—Saints' days.

Mention some of them.

In what other way may we testify our communion with saints departed?—By following their good example. James v 10, 11.

Can you mention any other way?—By praying to be united with them in endless happiness.

Does the Church teach you to do this?—Yes.

Where?—In the first prayer in the Burial-service.

Mention the words.

What is the next article of the Creed?—"The forgiveness of sins."

What do you mean by *sin*?—Whatever offends God. 1 John iii. 4; v. 17.

Can you sin against God, even if you do not commit any wrong action?—Yes; I may sin in my words, or in my thoughts. Matt. xii. 36, 37; Prov. xxiv. 9

Is a disposition to sin offensive in God's sight, before it shows itself in thoughts?—Yes. Rom. v. 12, 14; Gal. iii. 22.

Whom do you offend when you commit sin?

Why is forgiveness necessary?—Because without it we are under the wrath of God, and liable to eternal misery. Eph v. 6; Mark iii. 29

Whose forgiveness must you have before you can be saved? Mark ii. 7

If you are not forgiven, what will become of you when you die?

Is God willing to forgive our sins?

How do you know that he is willing?—He sent his Son to make atonement for our sins. 1 John iv. 10.

Have we any right by nature to expect him to forgive us?—No

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Can we do any thing of ourselves to recommend us to God?—No. Ps. cxliii. 2

For whose sake does God forgive us?—For the sake of Jesus Christ? Acts x. 43.

What did Jesus do to obtain forgiveness for us?—He suffered and died on the cross. Rom. v. 8, 9, 19.

How have we any right in Jesus?—By being made his members.

When had we a right given us in Jesus?—At our baptism.

Was any sin forgiven to us in baptism?—Yes. Acts ii. 38; xxii. 16

What sin?—Whatsoever sin we had.

How does the Nicene Creed teach us that baptism is appointed for the forgiveness of sin?—"One baptism for the remission of sins."

What sin have infants to be forgiven?—Original sin. Ps. li. 5.

What do you mean by that?—The inclination to evil which we have from Adam.

But can we not be forgiven any sin afterward?—Yes; by God's mercy we may. 1 John ii. 1; Ps. xxxii. 5.

Is any thing required of us before we can be forgiven?—Yes.

What is required?

If you had offended your parents, could you expect them to forgive you, if you would not confess your sin? 1 John i. 9

Or if you refused to beg pardon? Acts viii. 22.

Or if you were not sorry for what you had done, and showed no sign of wishing to do better for the future? Isaiah i. 16-18.

What must you do, then, if you wish for God's forgiveness?

When you wish him to forgive you, in whose name

must you beg forgiveness?—In the name of Jesus Christ Luke xxiv. 47.

Can you be sure that you shall be able to repent whenever you please?—No. 2 Tim. ii. 25, 26.

Why not?—Because the grace to repent is the gift of God.

Is every person absolutely sure of forgiveness by praying for it?—No; but every sinner should pray in hope of forgiveness. Acts viii. 22.

What persons are authorised to reconcile sinners to God?—The ministers of the Church. 2 Cor. v. 18, 19; John xx. 23.

What is the next article of the Creed?—"The resurrection of the body."

What is the meaning of resurrection?—Rising again from the dead.

What body do you mean when you say—"the resurrection of the body?"—Our bodies which die and are buried.

Where will the body rise again from?

When you say that you believe in the resurrection of the body, what do you mean?—That all our bodies will rise again out of their graves. John v. 28, 29.

When will our bodies rise again out of their graves?—At the last day. John xi. 24.

What will our bodies be joined to when they rise again?—To our souls. Job xix. 26.

Have our bodies the power to raise themselves up again.—No.

Who will raise us?—God. Rom. viii. 11; 1 Cor. vi. 14.

For whose sake will our bodies be raised up again?—For the sake of Jesus Christ. 2 Cor. iv. 14; John xi. 25.

What divine Person will call the dead from their graves?—Jesus Christ John v. 28.

By what divine Person will they be raised up?—By the Holy Ghost. Rom. viii. 11.

Will all persons rise again?—Yes.

Have all mankind obtained, through Christ, the privilege of rising again?—Yes. 1 Cor. xv. 22.

But is it any privilege to the wicked to rise again?—It was a blessing; but those who die in sin have forfeited the blessing of it. John v. 29.

What honour will those who are dead in Christ have above others?—They will rise first. 1 Thess. iv. 16.

For what purpose will all men rise again?—That they may be judged according to their works.

What do we do with dead bodies to testify our belief in this article?—We bury them in holy ground, with prayer and thanksgiving.

What is the last article of the Creed?—"The life everlasting."

What is the life of the soul?—Peace and joy in God. Ps. xxx. 5; John v. 24; 1 John v. 12.

What do you mean by *everlasting*?—Never coming to an end.

What, then, do you mean by *the life everlasting* you believe in?—Peace and joy in God which shall never come to an end. Ps. xvi. 11.

Where do you look to have this life?—In heaven.

Have we any beginnings of it in this life?—Yes.

What gives them to us?—The Holy Spirit. 2 Cor. v. 4, 5; Eph. i. 13, 14; Rom. viii. 15.

When shall we have it completely?—At the last day.

Have we a right by nature to life everlasting?—No.

Why not?—Because we are born in sin.

What sort of persons will live for ever in heaven?—

Those who serve God aright. Rom. ii. 6-8.

What will be our lot, if we forfeit our title to everlasting

life?—We shall be doomed to everlasting death. Heb. ii. 2, 3; x. 26, 27.

What is the death of the soul?—Being cut off from God 2 Thess. i. 8, 9.

What is the effect of it?—Misery, anguish, and despair Rev. xiv. 10; Luke xiii. 28.

What must we do to avoid this wretched doom?—We must hold fast our hope of eternal life. Heb. ii. 1; iii. 6.

What must we do to hold it fast?—We must strive to be fit to enjoy it. Heb. iv. 11; 1 John iii. 3.

What is the meaning of *Amen* at the end of the Creed —That I firmly believe all of it.

Why do you firmly believe all that is in the Creed?—Because it has been confessed by all Churches from the beginning.

Have you any other reason?—Because it is agreeable to the Bible.

SECTION VI. SUMMARY OF THE CREED.

What dost thou chiefly learn in these articles of thy Belief?

First, I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me and all the people of God.

Repeat the words of the Belief in which you profess to believe in *God the Father*.

What do you say that God the Father made?

What do you mean by all the world?—Every thing every where.

Is there any thing that God did not make?

Who is *God the Son*?—Our Lord Jesus Christ.

Repeat the words of the Creed in which you are taught to believe in *God the Son*.

Whom did God the Son redeem?

What do you mean by all mankind?

What do you mean by redeeming them?—Delivering them from the power of Satan and from everlasting death

From whose power did he redeem mankind?

What did he redeem us from?

What did he do to redeem us?—He bought us with his own blood. 1 Pet. i. 18, 19.

Repeat the words of the Belief in which you express your belief in *God the Holy Ghost*.

What other name signifies the same as Holy Ghost?—Holy Spirit.

Whom does the Holy Ghost sanctify?

What do you mean by *sanctifying*?—Making them holy.

Who are the people of God?—All the members of the Church of Christ. 1 Thess. i. 1, 4; Eph. i. 3, 4.

What are they chosen out of?—The world. John xv. 19.

Into what?—The Church. 2 Tim. ii. 10; Col. i. 24.

For what purpose has God chosen them?—That they might be sanctified by the Holy Ghost, and be inheritors of heaven. 1 Pet. i. 2-4.

What is the sign of their being chosen? *—Baptism

* See the prayer in the Baptismal Service, that the person there baptised "may remain in the number of God's faithful children;" which implies that whoever is baptised is chosen to be among that number. See also John iii. 5.

How does he sanctify them?—By making them the temple of God. 1 Cor. iii. 16, 17.

In what further way?—By planting in their souls the seed of all goodness. Gal. v. 22.

Can any of those who are chosen to be God's people, perish everlastingly?—Yes. John xvii. 12; Rev. xxii. 19; 1 Thess. ii. 5.

What will cause them to perish?—Living and dying in sin. 1 Thess. ii. 5.

How may we make our calling and election sure?—By being diligent in serving God and denying ourselves. 2 Pet. i. 5-10; 1 Cor. ix. 27.

You believe in God the Father, God the Son, and God the Holy Ghost,—are these three Gods?—No.

What are we taught to call them?—Three Persons in one God.

Which are the three Persons?

When we use the word *Person* in speaking of God, do we mean exactly the same as we do in speaking of man?—No.

Why do we use the word?—Because we have no better.

Can you understand how there are three Persons in one God?—No.

Have you any right to expect to understand all about God?—No. Job xi. 7, 8.

Why must you believe it?—Because we are taught it by the Church, and because it is confirmed by the holy Scriptures.

What other expression is used to signify the three Persons of the Godhead?—The Trinity.

What day in the year is particularly appointed to call to mind the Trinity?—Trinity Sunday.

PART III

The Commandments.

SECTION I. HISTORY OF THE TEN COMMANDMENTS

You said, that your sponsors did promise for you, that you should keep God's commandments. Tell me how many there are ?

Ten.

Which are they ?

The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not

hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Who promised for you that you should keep God's commandments ?

When did they promise it ?—In my baptism.

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You say the *same* which God spake; the same what?—
The same commandments.

Who spake them?

To whom did he speak them?—To the children of Israel.

In what part of Scripture are they written?

Is Exodus in the Old Testament or the New?

Which book of the Bible is it?

Who wrote it?—Moses.

Which is the first book in the Bible?

You say, "The same which God spake in the 20th chapter of Exodus, saying,"—who said?—God. *

He said, "I am the Lord *thy* God:" whose God does he say he is?—The God of the children of Israel.

He said, "I am the Lord, who brought *thee* out of the land of Egypt:" whom did he bring out?—The children of Israel.

Why did God give these commandments to the children of Israel?—Because they were his people.

Are these commandments only given to the people of Israel?—No: they are given to all God's people.

What does God call himself?—The Lord.

What does the name *Lord* signify?—That he is the owner and master of every thing and every body.

What does *the* Lord signify?—That there is no other such as he.

Whose God does the Lord say that he is?

What had he lately done for them when he gave them these commandments?—He had brought them out of Egypt

What does he call the land of Egypt?

What is called "the house of bondage?"

What is the meaning of *bondage*?—Slavery.

Who kept the Israelites in bondage?—The Egyptians.

Whom did God send to bring them out of bondage?—
Moses. Ps. cv. 26.

How did he bring them out?—By plaguing the Egyptians with dreadful plagues till they let them go. Ps. cv 26–36.

Where did God bring them to?—To the land of Canaan. Josh. v. 12.

Why did he do this?—Because he had promised it to their forefathers.

Where were they when these commandments were spoken? Exod. xix. xx.

What mountain did the fire come down upon when they were spoken? *

What were these commandments written upon?—Two tables of stone. Exod. xxxii. 15, 16; xxxiv. 1, 28.

Where do you see the commandments written upon two tables?—In some churches.

SECTION II. THE TEN COMMANDMENTS.

Repeat the first commandment.—“I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage: thou shalt have none other gods but me.”

What does this commandment require of you?—To have the Lord for my God.

What does it forbid you to do?—To have any other god.

Why was this commandment first given?—Because it is the foundation of all religion.

Can you give any other reason?—Because men had forsaken the Lord, and chosen them gods of their own.

Mention some of these gods.—Some worshipped the sun, moon, and stars. Deut. iv. 19.

Mention some more.—Baal, Dagon, Milcom, Chemosh, Molech, Nebo, &c. Judg. ii. 13; Judg. xvi. 23; 1 Kings xi. 5; Judg. xi. 24; Lev. xviii. 21; Isaiah xli. 1.

Were they really gods?—No: they were the work of

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men's hands, wood and stone, which could neither hear, nor see, nor move. Deut. iv. 28; Isaiah xlv. 7.

Are we in danger of breaking this commandment?—Yes: if we look to other things to give us happiness, and forget God. Jer. ii. 13.

What things are persons apt to set in the place of God?—Money and pleasure, &c. Eph. v. 5; Col. iii. 5; 2 Tim. iii. 4; Phil. iii. 19.

Suppose I should pray to some departed saint for what God alone could give, would it be breaking this commandment?—Yes.

Why?—Because it would be making the saint equal with God.

Why is praying to departed saints altogether contrary to this commandment?—Because it appears to suppose that they can hear every one's prayers at all times and in all places.

Repeat the second commandment.—“Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me and keep my commandments.”

What do you mean by a *graven* image?—An image cut out of wood, or stone, or any metal.

What do you mean by the *likeness* of any thing?—Any image or picture like it.

What must you not make a likeness of?—Any thing that is in heaven above, or in the earth beneath, or in the water under the earth.

What do you mean by *heaven above*?

What is there in heaven above that you can make a likeness of?—God, or the angels.

Did persons ever pretend to make images to represent God himself?—Yes.

Give an instance.—The Israelites in the wilderness.

What kind of image did they make to represent God?—The image of a calf. Neh. ix. 18.

What do you mean by *the earth beneath*?—The earth upon which we live.

Beneath what is the earth?—Heaven.

What is there in the earth beneath that you can make a likeness of?

What do you mean by *the water under the earth*?—The seas and rivers.

How are the seas and rivers beneath the earth?—They are all lower than it in the places where they are.

What is there in the waters that you can make a likeness of?

Were people ever so foolish as to make images of four-footed beasts and creeping things to worship them?—Yes: particularly the Egyptians. Rom. i. 23.

What is the meaning of the expression, “thou shalt not make *to thyself*”?—That they might not do it at their own pleasure or fancy.

Did God ever command them to make images of things?—Yes; the brazen serpent, and the figures of cherubim, and palm-trees, and pomegranates. Exod. xxv. 18; Num. xxi. 8.

Does this commandment refer to making images or pictures of our friends or other things to remember them by?—No; it only relates to making them for worshipping.

What must we not do to the images or likenesses of things?—Bow down to them or worship them.

Does the commandment only tell you not to *worship* them?

What does it teach you you must not do to them besides *worshipping* them?—It forbids me to *bow down* to them, whether I worship them or not.

Then is it right to bow down to images of Christ on the cross, or of the Virgin Mary and other saints?

What reason does the commandment give for our not doing these things?

What do you mean by saying that God is *jealous*?—He is displeased when the honour which belongs to him only is given to any created thing.

What honour will he not have us give to graven images, but chooses to keep for himself?—Worship.

Who is it that *visits the sins of fathers upon children*?

What do you mean by *visiting the sins of fathers upon children*?—Causing children to suffer in consequence of the sins of parents.

Give an instance of it out of the Bible. 1 Kings xv. 29, 30; xxi. 29.

Can you give any instance of children suffering for the sins of their parents, even now?—Yes; if a father or mother is drunken, or idle, or extravagant, or forsakes the church, the children suffer for it.

Upon whom does God visit the sins of parents?

How long does he visit them?—Unto the third and fourth generation.

What is the meaning of that?

To whom does God show mercy?—To those that love him and keep his commandments.

What is the third commandment?—"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

Whose name are you not to *take in vain*?

What do you mean by taking it *in vain*?—Using it lightly or profanely.

Give me an instance of what you mean.—If I take an oath to speak the truth about any matter, and I keep back part of the truth.

How is this taking God's name in vain?—Because when persons take an oath the name of God is made use of.

Give me another instance.—If I cry out, "O Lord! O God! Jesus!" and the like, about common matters or in play.

What do you mean by *not holding guiltless*?

If you say your prayers without thought, do you take God's name in vain?

What is the fourth commandment?—"Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it."

What day are you to *remember* more than any other?

What day of the week is the Sabbath-day?—The seventh.

What is the name of the day which we keep for a Sabbath?

Is not that the first day of the week?—Yes.

What, then, do you mean when you say that the Sabbath is the seventh day?—It is one day in seven.

For what end are we to remember the Sabbath-day?—To keep it holy.

Who appointed the seventh day to be kept holy?

Repeat the words in the commandment which teach you that God made the seventh day holy.

Why did God choose the seventh day in particular?—Because he rested on it from making all things.

When did God make the seventh day holy?—As soon as he had made the world. Gen. ii. 3.

For whom did he make it holy?—Adam and Eve, and all their children, and children's children for ever.

Why do we keep the first day instead of the seventh?—Because Christ or the apostles appointed it.

Show that we are not required to keep the Jews' sabbath. Col. ii. 16.

Give some instances of the first day of the week being observed by the apostles. John xx. 26; Acts ii. 1; xx. 7; 1 Cor. xvi. 2.

Why was the day changed to Sunday?—Because Christ rose from the dead on Sunday.

What other name has the Sunday?—The Lord's day. Rev. i. 10.

What are we to rest from on the Sabbath-day?—All labour, except works of necessity, piety, or charity.

What do you mean by works of *necessity*?—Things which must be done on all days alike.

Give an instance.—Providing our food, taking care of cattle, &c.

What do you mean by works of *piety*?—Things done for the honour of God.

Give an instance.—What the clergy do in church, ringing the bells to call people to church, &c.

What do you mean by works of *charity*?—What is done for the sake of doing good to others.

Give an instance.—Attending to the sick, teaching the ignorant, carrying the dead to their graves, &c.

Who has taught us that those works may be done on the Sabbath-day?—Our Lord Jesus Christ. Luke vi. 10.

How are we to keep the Sabbath-day holy—By setting it apart for the service of God. Isai. lviii. 13.

How are we to do this?—We are not to do our own natural pleasure, but pray to God, and go to church, and read good books, and visit the sick, and converse on religious subjects, and the like.

Is it right to cast up our accounts on the Sunday?

Is it right to read books on Sunday only to amuse ourselves?

Is it right to transact worldly business on the Sunday?

Which is the fifth commandment?—"Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

Whom are you to honour?

Do those honour their parents who do not obey them?

How was a stubborn and rebellious son punished by the law of Moses?—He was stoned to death. Deut. xxi. 21.

What example has Christ given us in this matter?—He was subject to his mother and her husband. Luke ii. 51.

Do those honour their parents who marry against their consent?

Do those honour their parents who speak disrespectfully to them?

Do those honour their parents who are ashamed of their poverty or mean station?

What reward does God hold out to those who keep this commandment?—That they shall live long in the land which the Lord their God giveth them.

To whom were these commandments first given?—To the Israelites.

What land did God give to them?—The land of Canaan

What land was that where they were to live long if they honoured their parents?—Canaan.

What land has God given to Christians?—Heaven. Heb. xiii. 14; iv. 9; Phil. iii. 20.

Where will those who honour their parents have long life?—In heaven.

Which is the sixth commandment?—"Thou shalt do no murder."

What do you mean by *doing murder*?—Killing a person unlawfully.

Is it murder to kill a person by accident?—No.

How do you know it is not?—Because, under the law of Moses, God appointed places of refuge for those who had this misfortune. Num. xxxv. 11, 12.

Is it murder to put a man to death according to law?—No.

How do you know it is not?—Because God has appointed persons in authority to do it. Rom. xiii. 4.

Is it murder for soldiers to kill persons in war?—No.

How do you know it is not?—Because John the Baptist did not require the soldiers who came to him to renounce their calling. Luke iii. 14.

Is it murder for a person to kill himself?—Yes; if he knows what he is doing.

Why?—Because it is taking away life unlawfully.

Tell me of some persons who put an end to their own lives.—Saul, Ahithophel, and Judas Iscariot. 1 Sam. xxxi. 4, 5; 2 Sam. xvii. 23; Matt. xxvii. 5.

What sort of persons were they?

Are persons who fight maliciously together guilty of breaking this commandment?—Yes.

Why?—Because they put each other's lives in danger unlawfully.

What is the seventh commandment?—"Thou shalt not commit adultery."

What is the meaning of *adultery*?—Unlawful connexion between men and women.

What is the great evil of this sin?—It defiles the temple of God. 1 Cor. iii. 17; vi. 18, 19.

How so?—Our bodies are the temples of the Holy Ghost. 1 Cor. vi. 19.

Tell me of a person in the Old Testament who was tempted to this sin, and would not be guilty of it?—Joseph. Gen. xxxix. 9.

What does Solomon say of those who commit this sin? Prov. vi. 32.

What does he say of bad women who tempt persons to this sin? Prov. v. 3-5.

Which is the eighth commandment?—"Thou shalt not steal."

What do you mean by *stealing*?—Taking any thing against the will of the owner of it.

Is it stealing to take any thing without caring whether the owner would give his permission or not?—Yes; because, for aught we know, it may be against his will.

Is it stealing to give away another's property unknown to him?—Yes; unless we are sure he would permit us to do so.

What do you think of servants who give away their masters' goods without leave?

What do you think of a person receiving stolen goods, or hiding them?—It is as bad as stealing, if he knows they are stolen.

Why so?—Because it is encouraging persons to steal.

What person in Scripture is called a thief?—Judas Iscariot. John xii. 6.

If a person is poor, is that any excuse for stealing?—No; because God has promised that those who trust in him, and do good, shall certainly have meat to eat. Ps. xxxvii. 3.

May children steal from their parents?—No; that is worse than common stealing. Prov xxviii. 24.

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What is the ninth commandment?—"Thou shalt not bear false witness against thy neighbour."

What do you mean by *bearing witness* about any one?—Saying any thing to his advantage or disadvantage.

What do you mean by bearing *false* witness?—Saying what is false about him.

Whom do you mean by *your neighbour*?—Any person with whom I have to do.

If you are examined about any crime which you know a person to be guilty of, what must you do?—I must tell the whole truth.

Why?—Because if I hold back part, I make my testimony false.

For what other reason?—I injure those against whom the crime was committed.

Tell me of some false witness mentioned in the Bible. Matt. xxvi. 60, 61.

Which is the tenth commandment?—"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his."

What do you mean by *coveting* a thing?—Wishing to get it for myself.

Is coveting a sin of the outward action, or of the heart alone?—Of the heart alone.

Why is coveting specially forbidden?—Because we should not have thought it a sin otherwise. Rom. vii. 7.

Why is it very important to be observed?—Because if we do not observe it, it will lead us to break all the other commandments.

Tell me of some persons mentioned in the Bible who were led into sins by coveting.—Eve, David, Ahab, Gehazi, Judas. Gen. iii. 6; 2 Sam. xi. 2; 1 Kings xxi.; 2 Kings v 20; Matt. xxvi. 15.

Tell me what sin each of these persons was guilty of through coveting.

What dost thou chiefly learn by these commandments?

I learn two things: my duty towards God, and my duty towards my neighbour.

In which of the commandments is *your duty to God* contained?—The first four.

And in which *your duty to your neighbour*?—The last six.

SECTION III DUTY TO GOD

What is thy duty towards God?

My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength: to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the days of my life.

You say that it is *your duty to believe in God*: in what commandment are you taught this?—In the first.

What does the first commandment say?—"I am the Lord thy God; thou shalt have none other gods but me."

Who says this?—God.

Can you have the Lord for your God without believing in him?

Then what commandment teaches you to believe in God?

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Why is it our duty to believe in God?—Because he has made himself known to us.

How has he made himself known to us?—By his works Rom. i. 20.

Has he made himself known in any other way?—Yes; by his providence.

How so?—We often see that he rewards goodness and punishes wickedness.

Give some instances of his rewarding goodness, and of punishing wickedness. Gen. xxxix. xli.; Dan. i. iii.; 2 Sam. xii.; 1 Kings xxi.; 2 Kings v. 20–27.

In what other way has he made himself known?—By coming down upon earth.

When did he come down?—When he gave these commandments.

Did he come any other time?—Yes; in Jesus Christ our Saviour.

How does he still make himself known?—In his word.

What commandment teaches you to *fear* God?—The first.

How so?

Can you make the Lord your God, if you do not fear him?

How, then, does the first commandment teach you to fear God?—By teaching me to make the Lord my God.

What do you mean by fearing God?—Having a great reverence for him, and being afraid to offend him.

Why is this your duty?—Because he made me, and takes care of me.

Can you give me another reason?—Because he is my Lord and Master.

Give me another reason.—Because he is holy.

What do you mean by that?—He has a great hatred of all wickedness, and can never do wrong.

Which commandment teaches you to *love* God?—The first.

How so?

Can you make the Lord your God *fully*, if you do not love him?

How, then, does the first commandment teach you to love him?

How must you love God?—With all my heart, with all my mind, with all my soul, and with all my strength.

Why must you do this?—Because he requires it of me Deut. vi. 5.

Have you any other reasons?—Yes; because he is very good and merciful, and has done every thing good for me. 1 John iv. 19.

What is the best thing he has done for you?—He sent his only begotten Son to redeem me from everlasting misery, and to bring me to everlasting life. John iii. 16.

How are you to show that you love God?—By trying to please him. 1 John v. 3.

What comes next to loving God?—To *worship* him.

What do you mean by worshipping him?—To honour him, praise him, magnify him, and bow down myself before him.

Why must you worship God?—For his greatness, his power, his wisdom, and his goodness.

In what commandments are you taught to *worship* God?—In the first and second.

How does the first commandment teach you to worship God?

Can you take the Lord for your God without worshipping him?

How, then, does the second commandment teach you to worship God?—By teaching me to take the Lord for my God.

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In what commandment are you taught what you must *not* worship?

In what commandment are you taught not to worship graven images?

Who gives you this commandment?—God.

Then, how does the second commandment teach you to worship God?—By teaching me what I must *not* worship.

How must you worship God?—With my body and my soul.

How are you to worship God with your body?—By standing or kneeling when I pray to him.

And how are you to worship him with your soul?—By humbling myself, and magnifying him with my heart.

What commandment teaches you to *give God thanks*?—The first.

How so?

Can you acknowledge God fully, if you do not give him thanks?

What commandment teaches you to acknowledge God?

How, then, does the first commandment teach you to give God thanks?—By teaching me to have him for my God.

Why should you give God thanks?—Because every good thing I have comes from him.

When should you give him thanks?—Every day of my life

Is it enough to thank him with your mouth?—No; I must thank him in my heart.

If you do thank him in your heart, how will you show it?—In my life and actions.

What commandment teaches you to *call upon* God?—The first.

How does the first commandment teach you this?

Can you make the Lord your God, if you do not call upon him?

Then, how does the first commandment teach you to call upon God?—By teaching me to take him for my God.

For what purpose should you call upon God?—To obtain whatever I stand in need of.

When must you call upon him?—Every day of my life.

Where must you do it?—In my chamber, and in the church.

Why should you call upon him?—Because no one else can give me what I want, if he will not.

How do you know that he *can* give you what you need?—Because he is Almighty.

How do you know that he is willing?—Because he has bidden me call upon him. Isaiah lv. 6.

What is the meaning of *putting your whole trust in him*?—To feel sure that he wishes to do me nothing but good, and to depend upon him for all I need.

What commandment teaches you to *put your whole trust in God*?—The first.

How so?

If you put your whole trust in any thing, do you not make it a god?

What commandment teaches you to have no God but the Lord?

Then, what commandment teaches you to put your whole trust in him?

How will you trust God in matters of this world?—By taking that course which he approves, and feeling sure it will be best for me

And how will you trust him in the matters of the next world?—By seeking for salvation in the way which he himself has appointed, and feeling sure it will lead me right.

What commandment teaches you to *honour the name of God*?—The third.

How so?

What commandment teaches you not to show disrespect to the name of God?

Well, if you are not to show disrespect to the name of God, what are you to show?—Honour.

How then, does the third commandment teach you to honour God's name?—By teaching me not to show disrespect to it.

How must you honour the name of God?—By using it with reverence every time I say it.

If you honour the name of God, will you honour *every* thing that belongs to him?

Does any part of our time particularly belong to him?

What part of our time?—The seventh day.

How must you honour it?

Does any particular place especially belong to God?—Yes: the church.

What name is it called by, to show that it belongs to him?—The house of God.

How will you honour the church when you are away from it?—By wishing to go there as often as I can. Ps. lxxxiv.

How will you honour it when you go into it?—By entering it with reverence and godly fear. Exod. iii. 5.

How will you honour it whilst you are there?—By refraining from all trifling conduct. Ps. lxxxix. 7.

Will that be enough?—No: I must worship God there with all my heart. John iv. 24.

What commandment teaches you to honour *the word* of God?—The third.

How so?

Can you honour the name of God without honouring *every* thing that is called by his name?

Is not the word of God called by his name?

Well, then, what commandment teaches you to honour God's name?

And what commandment, then, teaches you to honour his word?

Where is the word of God to be found?—In the Bible.

How, then, are you to honour the word of God?—By paying attention to it when I hear it.

Where do you hear it read?

In any other way?—By reading it myself.

When should you read it yourself?

In what temper of mind must you read it?—Humbly and obediently.

Will hearing and reading be enough?—No: I must act according to it.

How must you honour the promises of God?—By endeavouring so to live that I may attain them.

How must you honour the threatenings of God?—By shunning those things which God threatens to punish us for.

How must you honour the gracious offers and invitations of God?—By accepting them thankfully.

How must you honour the commandments of God?—By obeying them

What commandment teaches you to *serve God truly all the days of your life*?—The first.

How so?

Can you take the Lord for your God in reality, without serving him truly all your days?

Then, how does it teach you to *serve God truly*?—By teaching me to have him for my God.

Does any other teach you this?—Yes; the second.

How so?

Does it not promise a reward to those who love him and keep his commandments?

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How, then, does it teach you to serve God?—By promising a reward to those who keep his commandments.

Is there any other?—Yes; the fourth.

How so?

For what purpose are we to remember the Sabbath-day?
—To keep it holy.

What do you mean by keeping it holy?—Employing it in the service of God.

How, then, does the fourth commandment teach you to serve God?—By teaching me to keep some of my time holy to him.

When the commandment taught us to serve God on the Sabbath, was it meant that we should serve God on the Sabbath *only*, and not on other days?—By no means; for the first Christians worshipped God in the temple every day. Acts ii. 46.

And is public worship the whole of God's service?—No: we must give up our hearts to please him.

How must you serve God?

What do you mean by serving him *truly*?—Serving him from my heart, and in the way which he has appointed.

Can it be of any use to serve God at all, if we do not serve him truly?

How long must you serve him?

Why should you serve him all the days of your life?—Because he is doing me good all the days of my life. Lam. iii. 23.

Can you give another reason?—Because, if I forsake him, he will cast me off for ever. 1 Chron. xxviii. 9.

Can it be of any service to begin to serve God, if we do not persevere in it to the end of our life?

SECTION IV. DUTY TOWARDS MAN.

What is thy duty towards thy neighbour ?

My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me : to love, honour, and succour my father and mother : to honour and obey the civil authority : to submit myself to all my governors, teachers, spiritual pastors, and masters : to order myself lowly and reverently to all my betters : to hurt no body by word or deed : to be true and just in all my dealings : to bear no malice nor hatred in my heart : to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering : to keep my body in temperance, soberness, and chastity : not to covet nor desire other men's goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

In which of the ten commandments are you taught *your duty to your neighbour* ?—In the last six.

Which of these six commandments teach you to *love your neighbour as yourself* ?—All the six.

How so ?—They all teach me not to injure my neighbour.

How does this teach you to love your neighbour ?—Because, if I love my neighbour, it will keep me from injuring him. Rom. xiii. 8-10.

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Who is your neighbour?—Any fellow creature I can do good to. Luke x. 29-37.

How must you love your neighbour?—As I love myself.

How are you to show that you love him?—By doing him no harm, and by doing him all the good I can.

Which of the commandments teach you to *do to all men as you would they should do to you*?—The last six.

How are you to do to all men?

What do you mean by that?—As I should think it right for them to do to me, if I were in their place and they in mine.

Why are you to do this?—Because Christ has commanded it. Matt. vii. 12.

For what other reason?—Because it is just and equal.

What do the last six commandments teach you to do to all men?

Which of the commandments teaches you to *love, honour, and succour your father and mother*?

Does it *say* any thing of *loving* them?—No.

How, then, does the commandment teach you to love them?

Is not honouring them one way of showing your love?

If you are to show love in one way, do you suppose God intends you to stop there?

If you love and honour your parents, how will you show it in your behaviour?—By behaving affectionately and respectfully to them.

And in your actions?—By obeying them next to God. Eph. vi. 1.

How much are you to obey your parents?—In every thing which is not against the will of God. Col. iii. 20.

What do you mean by *succouring* them?—Helping them, and comforting them.

When must you do this?—As often as they stand in need

of it, and especially when they grow old, and cannot help themselves.

If you refused to assist them, would that be honouring them?—No. Matt. xv. 4-6.

What commandment teaches you *to honour and obey the civil authority*?—The fifth.

How so?

Why are you required to honour your parents?—Because God has placed them over me.

In whose place do your parents stand to you?—In the place of God.

Then, are you not to honour all those whom God has placed over you?

And has not God placed over you the civil authority?

How do you know this?—Because the Scripture teaches me so. Rom. xiii. 1.

How, then, does the fifth commandment teach you to honour them?—By teaching me to honour those whom God has placed over me.

What other part of Scripture teaches you to honour and obey them, besides the commandment?—Rom. xiii. 1, 2; 1 Pet. ii. 13, 14.

Whom do you mean by the civil authority?—The president, the governor, judges, and magistrates, and officers, &c. &c.

Do persons honour those in authority when they make riots and disturbances?

Whom do those resist who set themselves to oppose their rulers?—God himself. Rom. xiii. 2.

Give an instance from Scripture of persons whom God punished for rising up against their governors.—Korah, Dathan, and Abiram. Num. xvi.

Do those honour the civil authority who will not pay taxes? Rom. xiii. 6, 7.

Do those honour their rulers who speak evil of them?
Acts xxiii. 5; 2 Pet. ii. 10.

Who are your *governors*?—Those who have the care of me, besides my parents, or when they are dead.

Who are your teachers?—The schoolmaster or school-mistress I am under.

Any one else?—Yes: any one who teaches me.

What commandment teaches you to submit yourself to all your governors and teachers?—The fifth.

How so.

In whose place do your governors and teachers stand?—In the place of my parents.

Then, how does the fifth commandment teach you to submit to your governors and teachers?—Because they stand in the place of parents to me, as long as I am under their care.

Who are your *spiritual pastors*?

What do you mean by *pastors*?—Shepherds.

What is a shepherd?—A person who takes care of a flock of sheep.

What does *spiritual* mean?—Belonging to the soul.

Who, then, are the shepherds of the soul?

What persons are appointed to take care of your soul?—The bishops and clergy.

How are the clergy *spiritual pastors*?—They take care of the souls of the people.

How are bishops *spiritual pastors*?—They overlook both clergy and people.

Then, what commandment teaches you to submit to the clergy?—The fifth.

How so?

What commandment teaches you to obey those whom God has placed over you?

Who has placed the bishops and clergy over you?—God.

What, then, is the duty of Christians towards the bishops and clergy?—To submit to them.

What part of Scripture teaches you this duty besides the commandment? Heb. xiii. 17.

How do you know that this passage means your spiritual pastors?—Because it says they rule over us, and watch for our souls.

What commandment teaches you to submit to *your masters*?—The fifth.

How so?

Are not your masters placed over you by God or your parents?

What sort of people are required to submit to masters?—All who are in service.

Mention them more particularly.—Servants, labourers, apprentices, journeymen, shopmen, &c.

To whom are they to submit? Eph. vi. 5.

Will you do right if you obey them only when they are looking on?—No. Eph. vi. 6.

Is it right to obey in a murmuring, discontented manner?—No. Eph. vi. 7.

Is it enough to do only what you are ordered to do?—No we must try to please in every thing. Tit. ii. 9.

Is it right to give saucy answers when you are reprov'd?—No. Tit. ii. 9.

What do you mean by *ordering yourself*?—Behaving myself.

What do you mean by *lowly and reverently*?—With humility and respect.

Who are your *bettors*?—Those who are of a higher station than myself. Heb. vii. 7.

What commandment teaches you to *order yourself lowly and reverently to all your betters*?—The fifth

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Why do you honour your parents?—Because they are set over me by God.

Who has set some higher in the world than others?

Then, are you not to honour all whom God has set over you?

What part of Scripture teaches you this besides the commandment? Rom. xiii. 7; Jude 9.

Give some examples from Scripture of persons giving honour to their betters.—St. Luke and St. Paul. Luke i. 3; Acts xxvi. 25.

What commandment teaches you to *hurt nobody by word or deed*?—The five last.

What commandment teaches you to *be true and just in all your dealings*?—The eighth.

How so?

Would people steal, if they were true and just?

When God commands us not to steal, does he not wish us to have such a disposition as would prevent us from stealing?

How, then, does the eighth commandment teach you to be true and just?—By teaching me not to steal.

If people are true and just, will they cheat in making bargains? 1 Cor. vi. 8, 10.

Will they use false weights and measures? Deut. xxv. 13–16.

Will they sell bad articles for the price of good ones?

Will they get into debt, when there is no likelihood of being able to pay? Rom. xiii. 8; Ps. xxxvii. 21.

What commandment teaches you to *bear no malice nor hatred in your heart*?—The sixth

How so?

When the commandment forbids murder, does it not forbid every thing which might lead to murder?

If persons allow themselves to bear malice and hatred in

their hearts, may it not lead them on, little by little, to commit murder?

What part of Scripture teaches you that he who hates another is a murderer in his heart? 1 John iii. 15.

Then, if you wish to avoid murder, what must you not harbour in your heart?—Malice and hatred.

How, then, does the sixth commandment forbid malice and hatred?—By forbidding what malice and hatred will lead to.

What vices are apt to lead to quarrelling and malice?—Drunkenness and envy. Prov. xxiii. 29, 30; Gen. iv. 4–8.

Which commandment teaches you *to keep your hands from picking and stealing*?—The eighth.

What is *picking*?—Pilfering; stealing little things.

Why is it a sin to steal little things?—Because it is just as contrary to the commandment as stealing great things.

Would it be right if there were no commandment?

Why not?—Because we have no right to what is not our own.

But supposing they will never be missed or wanted?—That makes no difference: they are not ours, and we must not take them.

What commandment teaches you *to keep your tongue from evil-speaking, lying, and slandering*?—The ninth.

What do you mean by *evil-speaking*?—Being fond of talking of other people's faults.

Is this expressly forbidden in Scripture?—Yes. Eph. iv. 31; James iv. 11.

If persons are fond of speaking of the faults of others, will they give a true notion of them or a false one?—A false one.

Why?—Because they will make their faults more thought of than their good qualities.

Give another reason.—Because they will be apt to make more of their faults than they are.

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Give another reason.—Because they will be apt to put a bad meaning on every thing they do. James iv. 11.

And will they not be apt to listen to false tales, and spread them about?

How, then, does this commandment forbid evil-speaking?—Because those who are given to it are sure of speaking falsely of their neighbour.

Is it not better, then, to avoid talking of people's faults as much as possible?

When may it be necessary to speak of the faults of another?—When it is necessary either for his own good or for that of others.

How do we know that it may be sometimes proper to speak of the faults of others?—Because St. Paul does so. 1 Tim. i. 20; 2 Tim. iv. 14.

What is lying?—Saying any thing in order to deceive another.

How does this commandment forbid *lying*?

Is not lying *false witness*? and is it not against your neighbour?

How is lying against your neighbour?—Because if I tell a person an untruth, I may lead him to do an injury either to himself or to some one else.

May a person be guilty of lying by saying what is true?

How so?

Is not saying any thing to deceive another the same in effect as telling a lie?

Wherein is the sin of lying?—In intending to deceive.

Then, if you intend to deceive by saying words which are true, are you not as guilty of lying as if the words were false?

When is it wrong to say what is not true in jest?—When we intend to deceive by it.

Is not *doing* any thing to deceive just as bad as *saying* any thing?—Yes: it is lying by action.

What will be the punishment of liars in this world?—No one will believe them, and they will be hated and despised.

If they are not found out, will any harm happen to them?—Yes; for God heard them. Ps. cxxxix. 4.

How will he punish them?—He will cast them into a lake of fire and brimstone, to be tormented for ever and ever Rev. xxi. 8.

Who was the first liar?—The devil. John viii. 44.

Tell me some persons mentioned in the Bible who were punished for lying.—Gehazi, and Ananias and Sapphira. 2 Kings v. 20; Acts v. 1–11.

What is *slandering*?—Saying any thing falsely against another.

How does the ninth commandment forbid *slandering*?

Is not *slandering bearing false witness* about your neighbour?

Are those guilty of slander who carry about false reports raised by others?

But suppose they do it thoughtlessly, are they excusable?—No: they ought to think whether what they say is true or false.

Are those guilty of slander who like to listen to evil reports?—Yes: because they encourage false reports?

Are not those who encourage slander just as guilty as those who practise it?—Yes: for if no one would listen, slanderers would be silent.

Whom do we imitate when we slander others?—The devil. Rev. xii. 10; Job. i. 11; ii. 5.

What is the contrary to evil-speaking, lying, and *slandering*?—Speaking the truth.

Why should we speak truth to each other?—Because we are members one of another Eph iv 25.

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How is that?—Because we are all members of Christ.

In what spirit does the Scripture command us to speak the truth?—In love. Eph. iv. 15.

What is *temperance*?—Neither eating nor drinking too much.

What is *soberness*?—Steadiness of conduct. 1 Pet. i. 13; iv. 7; v. 8.

What is *chastity*?—Abstaining from all filthy words and actions.

What commandment teaches you *to keep your body in temperance, soberness, and chastity*?—The seventh.

How so?

When a commandment forbids a sin, does it not command us to practise the contrary virtue?

What virtue is the contrary to adultery?—Chastity.

What is chastity?—Being free from filthy desires and actions.

How, then, does the seventh commandment command us to observe chastity?—By forbidding adultery, which is the contrary to it.

Is chastity to be observed in our desires and actions only, or in our words and thoughts?—In our words and thoughts.

What must we guard against, if we wish to keep ourselves chaste?—All loose company, and songs, and books, &c

Why so?—Because they put unclean thoughts into our minds.

When a commandment forbids a sin, does it not command us to practise what will keep us from that sin?

And will not temperance and soberness keep us from adultery?

What do you say is *temperance*?

What is *eating too much* called?—Gluttony, or surfeiting.

What is *drinking too much* called?—Drunkenness

How do gluttony and drunkenness lead to unchastity?—By feeding our carnal desires.

In what other way do they lead to it?—By making us slow and heavy in praying to God, and thus taking away our defence against sin. Luke xxi. 34; xxii. 46.

In what other way does drunkenness lead to it?—By bringing persons into bad company, and taking away fear and shame. Prov. xxiii. 31–33.

Is it not right sometimes to eat and drink even less than we might lawfully do?—Yes

What is that called?—Abstinence.

What is going without our meals called?—Fasting.

Does not the Church direct us to abstain or fast sometimes?

When?—On Fridays, and in the season of Lent, and at other times.

How does our Lord encourage us to fast?—By promising a reward to those who do it aright. Matt. vi. 18.

Tell me some one mentioned in the New Testament who was in the habit of fasting.—Anna the prophetess, and St. Paul. Luke ii. 37; 2 Cor. vi. 5; xi. 27.

For what purpose did he do it?—To keep under his body and its desires. 1 Cor. ix. 27.

What do you say is *soberness*?

What is the contrary to *soberness*?—Lightness and vanity, revelry and wantonness.

How do these things lead to unchastity?—By putting persons in the way of temptation.

In what other way?—By putting us off our guard. 1 Pet. v. 8.

How do lightness and vanity show themselves?—By behaviour, and language, and dress.

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persons behave as though they did not care what any one thought of them. 1 Thess. v. 22; Phil. iv. 8.

How do they show themselves in language?—When persons do not care what they say. Prov. xviii. 7; Col. iv. 6.

How do they show themselves in dress?—When persons dress in a way not suited to their age, or station, or Christian profession. 1 Tim. ii. 9.

What brings persons to revelry and wantonness?—Not caring what company they keep, and loving pleasure more than they love God. 1 Pet. iv. 2-4.

What persons should particularly study to be sober?—Young men and women. Tit. ii. 4, 6.

Which commandment teaches you *not to covet or desire other men's goods*?—The tenth.

When we are commanded to avoid coveting, are we not bound to do every thing to prevent it?

What is likely to prevent it?—Avoiding those feelings which lead to it, and striving after contrary feelings.

What feelings lead to covetousness?—A love of worldly things, and envying those who have them. 1 Tim. vi. 10; 1 John ii. 15, 16; 2 Kings v. 20.

If we love worldly things too much, are we not likely to covet them from others?

If we envy other persons, are we not likely to covet what they have?

What is the opposite to coveting?—Being content with what we have. Heb. xiii. 5.

Are you to expect to depend upon others, or to be willing to get your own living?—I must be willing to get my own living. 2 Thess. iii. 10.

Can you expect to get your living without *labour*?—No: I must be willing to labour to get it.

Why does God require us to labour?—To keep us from evil.

When was man first required to earn his bread by labour?
—After he had sinned against God. Gen. iii. 19.

How are you to know how to get your living?—I must *learn* how to get it. Prov. xii. 1.

Can you learn if you are not willing to be taught?

What, then, is required of you?—To be willing and teachable.

In what manner are you to get it?—Truly.

What do you mean by that?—Honestly. Tit. iii. 14.

What commandment teaches you *to learn and labour to get your own living truly*?—The eighth.

How so?—By teaching me not to get my living dishonestly.

Who has called you to the state of life in which you are?
—God. Prov. xx. 24.

What must you do in that state?—My duty. Mark xiii. 34; Eccles. xii. 13

If you endeavour *to do your duty in that state of life to which it has pleased God to call you*, will you be always trying to get above your station?—No: I shall be content with what God appoints for me.

Does not attending to our duty in our own station prevent us from thinking about what other people have? Ps. xxxvii. 7.

What sins, then, does it keep us from?—Coveting what belongs to others, and envying them.

What commandment teaches us to do our duty in our station?—All.

How are you to know your duty?—By *learning* it. Prov xix. 20; ii. 1–5.

When you have learnt it, what else are you to do?—To *labour* to do it. Rom. xii. 11

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PART IV

Prayer.

SECTION I. THE LORD'S PRAYER

My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

I have said that you are *not able to do these things of yourself*:—what things?—My duty towards God and my duty towards my neighbour.

Are you able of yourself to do your duty to God and your neighbour? Rom. vii. 18; 2 Cor. iii. 5.

Why are you not able to do these things of yourself?—Because I am by nature weak and corrupt.

Can you, without help, walk in the commandments of God and serve him?

What must you have to enable you to do this?—The *special grace* of God. Phil. ii. 13.

What is the meaning of the word *grace*?—Favour.

What is the meaning of the word *special*?—Given for that particular purpose.

What is the special favour of God you here speak of?—The help of his Holy Spirit. Luke xi. 13.

What will be the benefit of the Holy Spirit?—To teach me to understand my duty, and to give me strength to do it.

How must you obtain the grace of God?—By *diligent prayer*. Phil. iv. 6.

What is *prayer*?—Asking of God any good thing we stand in need of.

What sort of prayer must we offer to God?—Diligent prayer. Eph. vi. 18; Luke xviii. 1–8.

What prayer are you taught in the Catechism?

Why is it called *the Lord's Prayer*?—Because our Lord Jesus Christ made it.

Why do we teach you to say this prayer?—Because it is the best.

Why so?—Because he made it for us.

Whom do you speak to when you say the Lord's Prayer?

What do you call him?—Our Father.

As we are sinners by nature, what right have we to call God *our Father*?—We are made children of God. Gal. iv. 6.

For whose sake have we a title to call God our Father?—For Jesus Christ's sake.

How so?—We are members of Christ; and he has encouraged us to ask in his name. Gal. iv. 4, 5; John xvi. 23.

When you say, *who art in heaven*, who do you mean is in heaven?—God.

If he is in heaven, how can he hear you on earth?—Because he is present every where. Ps. cxxxix. 4, 7.

Which is the first petition in the Lord's prayer?—"Hallowed be thy name."

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What do we desire *may be hallowed*?—The name of God.

What do you mean by *hallowed*?—Used or treated with reverence.

Can those hallow the name of God who do not know the true God, but worship false gods?

Is it not, then, necessary that they should be brought to the knowledge of God before they can hallow his name?

When you say, *Hallowed be thy name*, what should you desire for those who do not know the true God?—That they may be brought to the knowledge of him. Acts xvii. 27.

But with regard to those who do know the true God, what do you desire when you say, *Hallowed be thy name*?—That they may reverence and worship him with all their hearts.

What is the next petition—"Thy kingdom come."

What do you pray *may come*?

What do you mean by God's *kingdom*?—His reigning upon earth over the hearts of men. Luke xvii. 21.

When did the kingdom of God begin to come?—When Christ began to gather disciples to himself. Matt. xiii. 24, 38, 47.

Who was the prince of this world before that time?—The devil. John xii. 31.

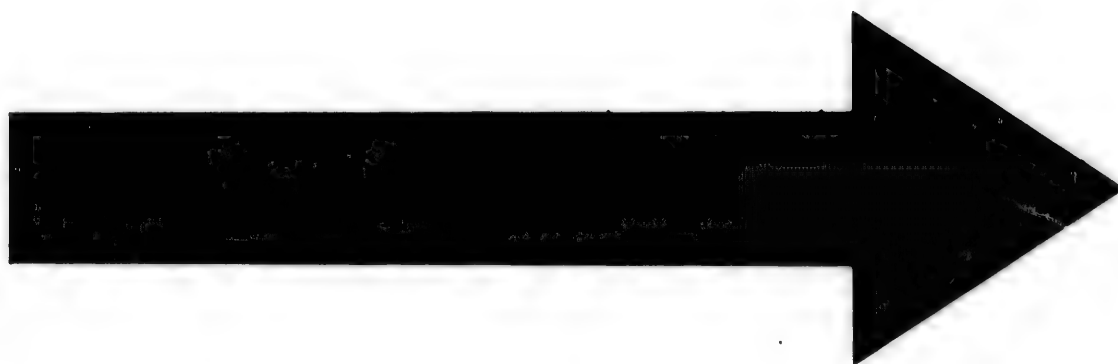
Who are the subjects of this kingdom of God?—All the followers of Christ. Col. i. 13.

When you say, *Thy kingdom come*, what do you mean?—That I desire that all mankind may become followers of Christ.

Is the kingdom of God over men's bodies chiefly, or over their souls?—Over their souls. Luke xvii. 21; Rom. xiv. 17.

Is reigning over men's souls as much a kingdom as reigning over their bodies?—More so.

Why?—Because the soul governs the body.



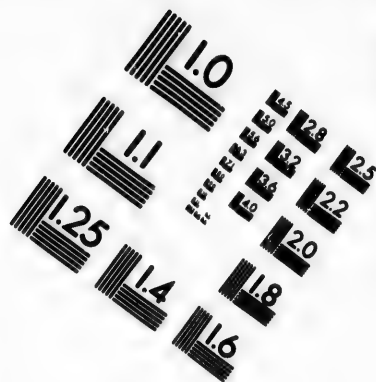
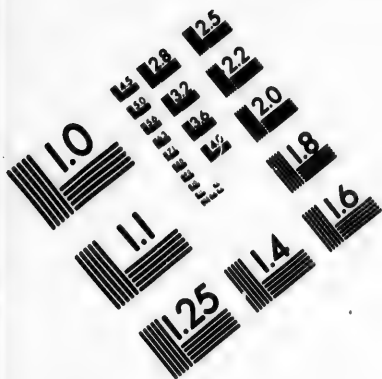
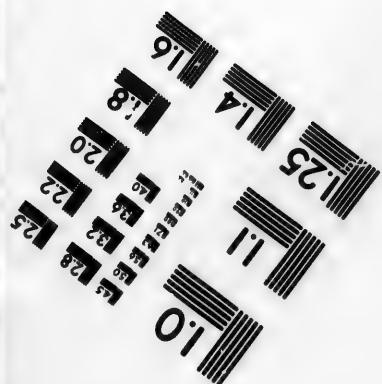
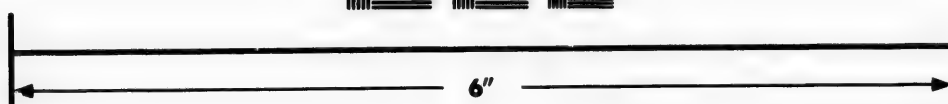
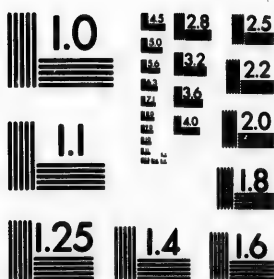


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If, then, you heartily acknowledge God to be your King and Lord, is his kingdom come in your heart or not?

When you say, *Thy Kingdom come*, what do you pray for?—That I and all mankind may heartily acknowledge God to be our King and Lord.

What do you pray you may heartily acknowledge?

Do you pray this for yourself only, or for others also?

What is the third petition?—"Thy will be done on earth, as it is in heaven."

What do we here ask concerning the *will* of God?—That it may be done.

Where do we pray it may *be done*?

By whom do we pray it may be done?—By God himself, and by all mankind.

How do we pray it may be done?—As it is in heaven.

By whom is the will of God done in heaven?—By God himself, and by the holy angels.

Do the angels submit to what God himself does, or do they rebel against it?—They submit.

Do they submit willingly, or do they repine and complain?—They submit willingly.

If, then, the will of God is done on earth as it is in heaven, how shall we conduct ourselves under the trials which God sends us?—We shall submit to them cheerfully. 1 Sam. iii. 18; Job i. 21; ii. 10; Matt. xxvi. 42.

Do you suppose the angels are ever *unwilling* to do the will of God? Ps. ciii. 20.

Do you think they are ever *weary* of it? Rev. vii. 15.

If, then, we on earth are to do his will as they do it, how shall we do it?—Heartily and unweariedly. 1 Cor. xv. 58; Gal. vi. 9.

Then, what do you desire in this petition?—That we may submit cheerfully to all that God sends us, and do what he requires heartily and constantly.

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Which is the fourth petition?—"Give us this day our daily bread."

How much bread do we pray for every day?

Why are all persons to pray to God *every day* for their *daily bread*?—To acknowledge that it is he who gives it to us. Ps. cxlv. 15, 16.

How can he take away their daily bread from those who gain their bread by labour?—By taking away the power or opportunity of getting it.

Give me an example.

And how can he take it from those who have it already provided?—By taking away the power of enjoying it. Eccl. vi. 2.

Give me an example.

Does not the *soul* need daily bread as well as the *body*?

What is the bread of the soul?—Righteousness. Matt. v. 6; John iv. 34.

Who becomes this bread of life to us?—Christ himself. John vi. 35.

How are we to obtain it in him?—By coming to him, and believing on him. John vi. 35.

What is partaking of Christ as the bread of life called in holy Scripture?—Eating his flesh and drinking his blood. John vi. 35, 53.

How can we feed on this?—In the sacrament of the Lord's Supper. Matt. xxvi. 26–28; 1 Cor. x. 16.

In what other thing may we find food for our souls?—In the word of God. 1 Pet. ii. 2; 1 Tim. iv. 6.

What is the next petition?—Forgive us our trespasses, as we forgive those who trespass against us."

What do you mean by *trespasses*?—Offences

Whom do you mean by *those who trespass against us*?—Those who injure or offend us.

Whom are we to forgive, if we hope to be forgiven by God?

What if we will not forgive those who have offended us?—God will not forgive us. Matt. vi. 15; xviii. 23–35.

But is forgiving our enemies the only thing required of you in order to be forgiven?—No; repentance and faith are necessary.

What is the next petition?—"Lead us not into temptation, but deliver us from evil."

Into what do we pray not to *be led*?

What do you here mean by *temptation*?—Any circumstances in which we are under a strong inducement to sin. Gen. xxxix. 7; Dan. iii. 13–15.

Is not bad company a state of temptation?

If we are naturally inclined to drunkenness, and we are thrown very much in the way of strong liquors, is not that a state of temptation?

If we were very much inclined to be idle, and were placed in circumstances in which we were not obliged to labour, would not that be a state of temptation?

Is it, then, wise to set our hearts upon riches?

Are we not sometimes thrown by circumstances very much in the way of temptation?

Does not the providence of God order the circumstances of our lives? Prov. xvi. 9.

If, then, God, in his providence, permits us to be placed in circumstances of strong temptation, is not that *leading us into temptation*? Exod. ix. 16; 2 Thess. ii. 11; 1 Kings xxii. 19–23.

When may God be said to lead us into temptation?—When he places us in circumstances of strong temptation.

May not God justly lead us into temptation, if we show an obstinate hankering after sin? Rom. i. 23, 24; 2 Thess. ii. 12.

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When may God justly lead us into temptation?—When we show an obstinate hankering after sin.

Why are we taught to pray against being led into temptation?—That we may learn to dread displeasing God by hankering after sin.

What promise has God made us upon this subject?—That he will not suffer us to be tempted above what we are able to bear. 1 Cor. x. 13.

What do we pray to be *delivered from*?

What do you mean by *evil*?—Any thing that can hurt me.

Do you mean what will hurt your body, or what will hurt your soul?—Both.

What is likely to hurt your body?

What is likely to hurt your soul?—Sin.

Who leads you into sin?—The devil.

Do you wish to be delivered from him.

What is the consequence of sin?—Everlasting death.

Do you desire to be delivered from it?

What is the last word of this prayer?—*Amen*.

What is the meaning of it?

Why do you say *Amen* at the end of the prayer?—To express that I hope and trust that God will grant all I have been praying for. 1 Kings i. 36.

SECTION II. EXPLANATION OF THE LORD'S PRAYER.

What desirest thou of God in this prayer?

I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that are need-

ful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, so be it.

In what words of the Lord's prayer do you address *the Lord God your heavenly Father*?—"Our Father, who art in heaven."

Who do you say is *the giver of all goodness*?—The Lord God our heavenly Father. James i. 17.

In what words of the Lord's prayer do you pray him to *send his grace unto you and to all people, that you may worship him as you ought to do*?

In what words of the Lord's prayer do you pray that all mankind may honour and reverence God as they ought to do?—"Hallowed be thy name."

When we say, "Hallowed be thy name," what do we pray that we may do towards God?—Worship him as we ought to do.

In what words of the Lord's prayer do you pray that all mankind may *serve him as they ought to do*?

When God reigns over all our hearts, shall we not serve him as we ought?

Well, then, what words pray that God may reign over all our hearts?—"Thy kingdom come."

When we say, "thy kingdom come," what do we pray

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that we may do towards God?—Serve him as we ought to do.

In what words of the Lord's prayer do you pray that all mankind may *obey him as they ought to do*?

When we do God's will as well as it is done in heaven, shall we not obey him as we ought?

Well, what words pray for this?—"Thy will be done on earth, as it is in heaven."

When we say, "Thy will be done on earth, as it is in heaven," what do we pray we may do in regard to God?—Obey him as we ought to do.

In what words of the Lord's prayer do we pray unto God *to send us all things that are needful for our souls and bodies*?

What is needful for our bodies to keep them alive?—"Our daily bread."

And do we not want food for our souls just as much as for our bodies?

Well, what petition asks for food for our souls and bodies?—"Give us this day our daily bread."

When we say, "Give us this day our daily bread," what do we ask for?—All things needful both for our souls and bodies.

In what words do we pray that God *will be merciful unto us and forgive us our sins*?—"Forgive us our trespasses, as we forgive those who trespass against us."

What do you pray for when you say, "Forgive us our trespasses, as we forgive those who trespass against us"?—That God would be merciful unto us, and forgive us our sins.

What do you mean by *danger of body*?—Any thing that may hurt the body.

What is the meaning of *spiritual*?—Belonging to the soul.

What do you mean by *danger of soul*?

In what words do we pray God *to save and defend us in*

all danger both of soul and body?—"Lead us not into temptation; but deliver us from evil."

What do you pray for when you say, "Lead us not into temptation; but deliver us from evil"?—That God would save and defend us in all dangers both of our souls and of our bodies.

In what words do we pray God *to keep us from all sin and wickedness*?—"Deliver us from evil."

Who is your *spiritual enemy*?—The devil.

Why so?—Because he is the enemy of my soul.

In what words do we pray God *to keep us from our spiritual enemy*?—"Lead us not into temptation."

What do you mean by *everlasting death*?—Never-ending misery.

Where do sinners suffer everlasting misery?—In hell. Mark ix. 45, 46

In what words do we pray God *to keep us from everlasting death*?—"Deliver us from evil."

You say, "This I trust he will do;" who do you trust will do it?—God.

What do you trust he will do?—Grant all that I have prayed for

You say, "This I trust he will do of his mercy and goodness, through our Lord Jesus Christ; and *therefore* I say *Amen*:"—why do you say *Amen*?—Because I trust that God will do this of his mercy and goodness.

What reason have you to trust that he will do this?—Because he has taught and encouraged me to offer this prayer Luke xi. 2-4.

In what word do you express your trust that he will grant all that you have prayed for?—In the word *Amen*.

Through whom have you a title to trust that God will do this?—Through Jesus Christ our Lord.

What share have you in Christ?—I am a member of Christ

PART V

The two Sacraments.

SECTION I. THE NATURE OF THE TWO SACRAMENTS

WHAT is the object of prayer?—To obtain the special grace of God.

Through whom do you hope to obtain this grace?—Through Christ.

If Christ has appointed any particular way of obtaining this grace, can we expect to obtain it by prayer *alone*?—No.

What must we join to prayer?—The means which Christ has appointed.

Has he appointed any such means?—Yes.

What are they?—The ordinances of the Church, especially the sacraments

How many Sacraments hath Christ ordained in his Church?

Two only, as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord.

How many sacraments are generally necessary to salvation?

Which are the two?

Who ordained them? Matt. xxviii 19; xxvi. 26–28.

What do you mean by *ordained*?—Appointed, ordered.

Where are they to be had?—In his Church.

Has he appointed them any where except in the Church?—No.

To what purpose are the two sacraments of baptism and the Lord's supper necessary?—To salvation.

Are they necessary only to some particular persons, or to persons in general?—To persons in general.*

Why are these sacraments necessary to salvation?—Because Christ ordained them for that purpose. John iii. 5 vi. 53, 55; 1 Cor. x. 16.

Since he has ordained them as means of salvation, is he likely to grant it to those who neglect them?—No.

What meanest thou by this word sacrament?

I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

How many parts are there in a sacrament?

Two; the outward visible sign, and the inward spiritual grace.

What is a sign?—A mark intended to call our attention to something.

What sort of sign must there be in a sacrament?

What do you mean by *visible*?—That which we can see.

What must this outward sign be a sign of?—An inward and spiritual grace given to us.

What do you mean by *grace*?—Some blessing from God.

What do you mean by *spiritual* grace?—Some blessing to the soul.

Is it the *sign* or the *grace* that is *outward*?

* See Beveridge's *Exposition*.

Which is *inward*, the *sign* or the *grace*?

Is it the sign or the grace that can be seen with the eyes?

Is it the sign or the grace that is to be a blessing to our souls?

Give some instances out of the Old Testament in which outward signs were used to convey inward gifts.—Joshua, David. Deut. xxxiv. 9; 1 Sam. xvi. 13.

Give instances in which the receiving of a benefit depended upon the use of an outward action.—The fiery serpent, Naaman. Numb. xxi. 8; 2 Kings v. 10.

Give an instance in which Christ appointed an outward action as a means of working a bodily cure. John ix. 7.

What is using such signs a trial of?—Faith.

You say, "I mean an outward and visible sign of an inward and spiritual grace given unto us:"—what do you mean is *given unto us*?—The inward and spiritual grace.

You say, "ordained by Christ himself:"—what was *ordained by Christ himself*?—The outward and visible sign

For what special end did he ordain it?—To convey the inward and spiritual grace.

You say, "ordained by Christ himself, as a means whereby we receive the same:"—what do you mean by *the same*?—The inward and spiritual grace.

What is a means whereby we receive inward and spiritual grace?—The outward and visible sign.

Is it likely that Christ will give his grace with it, if we use it in a way contrary to that which he has appointed?

You say, "a pledge to assure us thereof:"—to assure us of what?—Of having received the inward and spiritual grace.

What do you mean by *thereof*?—Of it.

What is a pledge to assure us of the inward and spiritual grace?—The outward and visible sign.

SECTION II. BAPTISM.

How many sacraments are there ?

What are their names ?

You say that *baptism* is a sacrament, and you say that a sacrament is an outward and visible sign of inward and spiritual grace given unto us: now,

What is the outward and visible sign or form in baptism ?

Water; wherein the person is baptised in the name of the Father, and of the Son, and of the Holy Ghost.

What is the inward and spiritual grace ?

A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

What do you say is the outward sign of baptism ?

Do you say the water only is the sign, or the water and the words together ?—The water and the words together.

Why is water a fit sign of baptism ?—Because it cleanses.

You said that a sacrament was an outward sign ordained by Christ himself: tell me when Christ ordained water to be administered in the name of the Father, and of the Son, and of the Holy Ghost.—A little before his ascension. Matt. xxviii. 19.

To whom did he give the order ?—To the eleven apostles.

What words did he make use of ?—"Go ye, teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."

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But the apostles are dead long ago; did they give their authority to any one?—Yes.

Who are the persons who have received from them authority to baptise?—The bishops and clergy of the Church.

Can we be sure that we receive baptism rightly, if we go to other persons for it?—No.

You said that a sacrament is an outward sign of inward grace given unto us: what is the inward and spiritual grace of baptism?—"A death unto sin, and a new birth unto righteousness."

In what are we born by nature?—In sin. Ps. li. 5.

Of what are we by nature the children?—Of wrath. Eph. ii. 3.

What do you mean by *wrath*?—God's displeasure.

What is the meaning of being *children of wrath*?—Being subjected to God's displeasure.

Why are we by nature subject to God's displeasure?—Because we are born in sin.

What do you say we are made?—Children of grace.

What is the meaning of that?—We are brought into the favour of God.

You say, we are *hereby* made the children of grace: what does *hereby* mean?—By this.

By what are we made children of grace?—By baptism.

You said that the inward grace of baptism was a *death unto sin*: what is the meaning of that expression?—It means that sin has no more claim upon us. Rom. vi. 6, 7, 10, 11.

How comes sin to have any claim upon us?—We are born in sin. Rom. v. 12, 14.

What claim has sin upon us?—It requires punishment. Rom. vi. 23.

And if a person is *dead to sin*, is he no longer liable to punishment?

And when a person is no longer liable to punishment, would you say that his sin was forgiven him?

Is, then, forgiveness of sin a part of the spiritual grace of baptism? Acts ii. 38; xxii. 16.

What else besides a *death unto sin* is the spiritual grace of baptism?—A new birth unto righteousness. Rom. vi. 11, 12.

How are we *new born*?—By the gift of the Holy Ghost. John iii. 5.

What life does the Holy Ghost give us which we had not before?—Spiritual life.

What can we do by the Holy Ghost which we could not do by nature?—Obey God and love him.

What is required of persons to be baptised?

Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament.

What is the first thing required of persons to be baptised? Acts ii. 38.

You say, "whereby they forsake sin?" what does *whereby* refer to?—To repentance.

What do persons do when they repent?—They forsake sin. Ezek. xiv. 6; xviii. 30.

What is it by which persons forsake sin?—Repentance

What is required of persons to be baptised besides repentance?—Faith. Mark xvi. 16.

What do we do by faith?—Believe the promises of God

What is it by which we believe the promises of God?

What do we believe by faith?—The promises of God.

What do we believe in relation to baptism?—The promises of God made to us in that sacrament.

In what sacrament?—Baptism.

What are the promises made to us in baptism?—Forgiveness of sins and the Spirit of God

Who first made these promises?—St. Peter. Acts ii. 38.

When?—On the day of Pentecost.

Were these promises made only to those to whom he was then speaking?—No: they were made to their children likewise. Acts ii. 39.

Where they made to any one else?—Yes; to all whom it should please God to call.

Have we been called?—Yes.

How?—By being born of Christian parents.

What two things do you say are required of persons who come to be baptised?—Repentance and faith.

Can infants be strictly said to have repentance and faith?

Can infants repent and believe?

Why then are infants baptised, when by reason of their tender age they cannot perform them?

Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

What cannot infants perform?—Repentance and faith.

Why cannot they perform repentance and faith?—By reason of their tender age.

How, then, do they come to be admitted to be baptised?—Because they promise them both by their sureties.

You say, they promise them both; both what do they promise?

Who do you say promise repentance and faith?—Infants.

Do the infants promise repentance and faith by their own mouths?

By whose mouths do they promise them?—By the mouths of their sureties.

Whom do you mean by sureties?

When you say the godfathers and godmothers are sureties for the infants, what do you mean?—That they engage that the infants shall do what is required of them.

What do the godfathers and godmothers engage that the infants shall perform?—The conditions of baptism.

What are they?—Repentance and faith.

Why do they promise these things for the infants?—Because repentance and faith are required of persons to be baptised.

Why are they required?—Because they are necessary for the salvation of all who can perform them.

To whose salvation are they necessary?

You say that infants are baptised because they promise repentance and faith by their sureties; is that, properly speaking, the *reason* why we *baptise* infants?—No.

What is it then?—The reason why we do not *refuse* to baptise them for want of repentance and faith.

Why do we baptise infants?—Because Christ has declared that none can enter the kingdom of heaven without it. John iii. 5.

What encouragement have we from Christ's own words to baptise little children?—He said, "Suffer them to come unto me, and forbid them not." Mark x. 14.

Is there any other reason?—Because it has always been the custom in the Church from the beginning, and we have no right to alter it. 2 Thess. ii. 15.

How long has it been the custom in the Church to baptise infants?

Have we any right to alter customs which have always been in the Church?

Does the Church require grown persons to *perform* repentance and faith before they are baptised, or only to *profess* them?—To *profess* them.

Does the Church require infants to *perform* these things

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before they are baptised, or only to *profess* them?—To profess them.

Do grown persons profess these things with their own mouths, or by the mouths of others?—With their own mouths.

Do infants profess them by their own mouths, or by the mouths of others?—By the mouths of others.

What difference does the Church make between grown persons and infants?—It allows infants to promise by *sureties*.

When are grown persons to perform what they profess?—Always.

When are infants to perform what was professed in their name?—When they come to age.

When is that?—As soon as ever they can.

What are children to perform as soon as ever they can?

Do we ever baptise infants without requiring these promises of them?—Yes.

When?—When they are in danger of death.

Why do we not require these promises of them then?—Because we do not suppose them likely to live to perform them.

But supposing they do live, what is done then?—Their sureties must bring them to church, and make the promises in their name.

Have infants who die young any thing to repent of?

Is there any thing in an infant to hinder the effect of grace more than in a grown person?—No: there is less; for a grown person may be insincere. Mark x. 14; Acts viii. 13, 21.

Why is there less in an infant to hinder the effect of grace than in a grown person?

SECTION III. THE LORD'S SUPPER.

How many sacraments are there necessary to salvation?

What are they?

Which have you been speaking about?

What is the name of the other?

Why was the sacrament of the Lord's supper ordained?

For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Who ordained the sacrament of the Lord's supper?—Our Lord Jesus Christ. 1 Cor. xi. 23–26.

When did he ordain it?—The same night that he was betrayed.

What are we intended to remember in the Lord's supper?

What is the first of the two things we are to remember in the Lord's supper?—The sacrifice of Christ's death. 1 Cor xi. 26.

How did Christ die?—He was crucified.

What do you say that Christ's death is?—A sacrifice. 1 Pet. i. 19.

What is a sacrifice?—Something offered to God to obtain the forgiveness of sins.

How was Christ's death, then, a sacrifice?—He offered himself up to God to obtain the forgiveness of our sins. Matt. xx. 28; Isai. liii. 10, 11.

Where did he offer himself?—On the cross.

For what end did he offer himself?

What, then, are we to remember in the Lord's supper?—That Christ offered himself a sacrifice to God for our sins.

What else are we to remember?—The benefits which we receive thereby.

By what do we receive benefits?—By the sacrifice of Christ's death.

What are the benefits which we receive thereby?—They are more than can be expressed.

Name some of them.—The forgiveness of our sins, reconciliation to God, being admitted into the Church, the gift of the Holy Spirit, the hope of eternal life. Eph. i. 7; Isai. liii. 5; 1 Pet. iii. 18; Tit. ii. 14; 1 Pet. ii. 9; Rom. viii. 3, 4; Heb. ix. 15.

Could we have been forgiven without the death of Christ?

Could we have been reconciled to God?

Could we have been made his peculiar people?

Should we have had the gifts of the Holy Ghost?

Should we have had any hope of eternal life?

For what purpose are we to remember the death of Christ in this sacrament?—For our comfort.*

How often are we to do this?—Continually. 1 Cor. xi. 26.

You said that the Lord's supper is a sacrament: what is a sacrament?

How many parts are there in a sacrament?

What is the first part of a sacrament?—The outward sign.

What is the outward part or sign of the Lord's supper?

Bread and wine, which the Lord hath commanded to be received.

What is the second part in a sacrament?

* See the Exhortation in the Administration of the Holy Communion.

What is the inward part, or thing signified (in the Lord's supper)?

The body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's supper.

Which do you say is the outward part?—The bread and wine.

Who commanded them to be received?—Our Lord Jesus Christ.

Has every Christian the right to take and give them to himself or others?—No.

Why not?—Because most Christians have never received authority so to do.

What persons have received authority to administer the Lord's supper?—The bishops and clergy of the Church.

Why may we not go to others for it?—Because our Lord has never given any other persons authority to administer it.

What sin are we guilty of if we do so?—The sin of schism or division.

Can all the clergy alike administer the Lord's supper?—No.

What difference is there?—Deacons cannot do it by themselves; they can only assist.

What other difference is there?—Bishops and priests may consecrate the bread and wine, but deacons cannot.

What do you mean by consecrating it?—Setting it apart solemnly to be the sign and pledge of the body and blood of Christ.

What is the bread in the Lord's supper the sign of?—The body of Christ.

What is the wine in the Lord's supper the sign of?—The blood of Christ.

Is it proper for us to leave out either of these signs?—No.

Why not?—Because Christ appointed both.

Are the bread and wine nothing more than *signs* of the body and blood of Christ?—They are likewise *pledges* to assure us thereof. 1 Cor. x. 16.

What do you mean by this?

What do you say is the inward part in the Lord's supper?

—The body and blood of Christ.

You say, "which are spiritually taken and received by the faithful:" what do you mean is spiritually taken and received by the faithful?—The body and blood of Christ

Do you understand how that can be?—No.

Is it necessary that you should understand it?—No.

By whom are the body and blood of Christ spiritually taken and received in the Lord's supper?—By the faithful.

Are they not received by any but the faithful?—No.

Who are the faithful?—Those who have a true faith.

Why must persons have true faith before they can partake of Christ's body and blood?—Because it is a spiritual partaking. John vi. 63, 64.

How does that make faith necessary?—Because we cannot partake spiritually without faith. John vi. 47, 54; Heb. xi. 1

What are the benefits whereof we are partakers thereby?

The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

What is the meaning of *thereby*?—By it.

By what are we partakers of these benefits?—By the Lord's supper

What are strengthened and refreshed in the Lord's supper?—Our souls.

By what are our souls strengthened in the Lord's supper?—By the body and blood of Christ.

In what manner are our souls strengthened and refreshed in the Lord's supper?—In the same manner as the body is by bread and wine.

Is it necessary that we should be able to explain how this is?—No.

Why do we believe that it is so?—Because the word of God has revealed it. 1 Cor. x. 16; John vi. 55.

Can we expect to have our souls strengthened and refreshed, if we neglect the means Christ has appointed for that purpose?

What is the means he has appointed?—The Lord's supper.

What is required of those who come to the Lord's Supper?

To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

What part of this answer does Scripture lay down?—That we are to examine ourselves. 1 Cor. xi. 28.

Who instructs you *how* to examine yourself?—The Church.

Why is it necessary to examine ourselves?—That we may not eat and drink unworthily. 1 Cor. xi. 28, 29.

What is the first thing in which you are to examine yourself?—Whether I *repent truly of my former sins*.

What do you mean by repenting of former sins?—Being sensible how wicked it was to do them, and very sorry for being guilty of them.

Why is it necessary to repent of our sins before we receive the Lord's supper?—Because, if we come without repentance, we affront God, and provoke his wrath against us. Rom. ii. 4, 5.

How must we repent of our past sins?—Truly.

What is a sure mark of true repentance?—"Steadfastly purposing to lead a new life."

Give some examples from the Bible of persons who truly repented.—David, Manasseh, Zaccheus. Ps. li.; 2 Chron. xxxiii. 12, 13; Luke xix. 8.

Is it true repentance when persons are sorry for their sins, only because they are afraid of suffering for them?—No.

What will you purpose, if you do truly repent?—To lead a new life.

What do you mean by leading a new life?

What is the next thing in which you are to examine yourself?—Whether I "have a lively faith in God's mercy through Christ."

What ought you to have faith in?—God's mercy.

Through whom have you the privilege of having faith in God's mercy?—Through Christ.

What do you mean by a *lively* faith?

What is a lively faith opposed to?—A *dead* faith.

What is a dead faith?—One that has no effect upon our feelings and conduct. James ii. 17.

What, then, is a lively faith?—A faith that has some effect upon our feelings and conduct.

What should persons have faith in with reference to this sacrament?

Through whom have we a title to God's mercy?

How did we obtain that title?—In baptism.

How do we hold it fast?—By faith.

Why is faith in God's mercy through Christ necessary for receiving this sacrament?—Because God's mercy through Christ is the great thing represented in it. Luke i. 78; Isa. liii. 5, 6; 1 Cor. xi. 24, 25.

What will go along with a lively faith in God's mercy through Christ?—"A thankful remembrance of his death."

What should we particularly *remember* in reference to this sacrament?—Christ's death.

Why so?—Because it was appointed for that very purpose.

For what purpose was the Lord's supper particularly appointed?—That we might remember the death of Christ.

Why are we to have a *thankful* remembrance of it?—Because by it we become entitled to God's mercy.

By what do we become entitled to God's mercy?—By the death of Christ.

What is the last thing in which we are to examine ourselves, before we receive the holy communion?—Whether we "be in charity with all men."

What do you mean by being in charity?—Having a Christian love to all persons.

How may you know whether you are in charity with persons?—By considering whether I should be heartily willing to do them a service.

But can we have charity for our enemy, or one who has wronged us?—Yes, if we do not bear him any ill-will.

Why is charity necessary for those who approach the Lord's table?—Because without charity no offering is acceptable to God. Matt. v. 23, 24.

Give another reason.—Because in that sacrament we specially seek and declare union with each other. 1 Cor. x. 17; xi. 17, 18.

What is the object of examining yourself in all these things?—To prepare me to receive the holy communion. 1 Cor. xi. 28.

If you find yourself deficient in any of them, are you to make up your mind to stay away?—No.

Why not?—Because it is necessary to my salvation to partake of the holy communion.

Why is it necessary?—Because Christ has required it. John vi. 53; 1 Cor. x. 16.

If, then, you are not to stay away, what are you to do?—Confess my fault to God.

What must you do whenever you are in fault?—Confess it to God.

And what else must you do?—Pray to him to forgive it. Is that enough?—No.

What else must you do?—Pray to him to amend in me whatever is amiss.

Will praying alone be enough?—No; I must try to amend myself through God's assistance.

If you do all this sincerely, may you go to partake of this sacrament?—Yes.

But suppose you are in doubt, after all, whether you are fit to go, are you therefore to stay away?—No.

What are you to do?—I must go to my spiritual pastor, and open my grief to him, and ask for his godly counsel and advice.* Mal. ii. 7.

In what way can your pastor give you this?—By applying the word of God to my particular case. Mal. ii. 7.

And if he does so, and then encourages you to go to the communion, may you go with a quiet conscience?—Yes.

Why do you think so?—Because the Church directs me

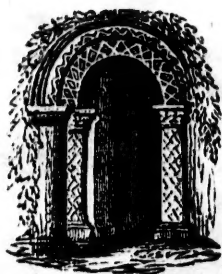
* See the first Exhortation to the Holy Communion.

to use that means of quieting my conscience and removing all scruple and doubtfulness.* Heb. xiii. 17.

But if he does not think fit to encourage you, and assure you of God's favour?—I am to pray and strive that I may be brought to a better mind. Acts. viii. 22, 23.

Will his assurance of God's favour towards you, avail you if you are not sincere?—No.

* See the same Exhortation.



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